Zion's Herald.

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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

A 20,000-ton steamer is being built at Belfast for the Hamburg-American line — by far the largest merchant steamer of the present day, of greater capacity even than the famous "Great Eastern," though not quite so broad or deep as she was. She will be named the "Pennsylvania." Her dimensions will be: Length 585 feet, beam 62 feet, draft 30 feet. She will have accommodations for 102 first cabin passengers, 126 second cabin, and 1,000 steerage — 1,248 in all, not including the crew. A sister ship, of the same enormous displacement, and for the same line, has already been begun in a German shipyard.

The Pneumatic Transit Company of this city will be permitted to lay and maintain underground conduits for pipes and tubes beneath our principal streets for the purpose of transmitting, by pneumatic power, mail matter, messages, bundles, packages, etc., on condition that the city treasury is reimbursed for this franchise by an annual percentage of the gross receipts of the Company — one-half of one per cent. the first year, and an increase of one-quarter per cent. per annum until it reaches two-and-one half per cent., at which figure it will continue permanently. The work of laying the conduits must be completed on or before January 4, 1898. With subway cars and underground pneumatic transmission of packages the congestion of our streets ought to be relieved.

In point of speed the "Brooklyn," which was put in commission last week at the Philadelphia navy yard, is inferior to the "Minneapolis," which holds the record of 23.07 knots per hour. On the other hand, the "Brooklyn" is superior to the latter in size, in coal-carrying capacity, in armor, and in weight of battery, while her official speed record of 21.9117 knots places her in the front rank of "armored cruisers." Her displacement is 9,271 tons, nearly 1,000 tons more than that of the "New York" and nearly 2,000 tons more than that of the fleet "Minneapolis." This latest of our new ships is, in many respects, the finest and most effective of them all for naval purposes.

The strong-fibred "ironwood," which grows in Tasmania and New South Wales, is being used with great success in sub-aquatic constructions. Its resistance to external pressure, whether applied laterally or against the fibre, is said to be enormous. It is reported to be proof against worms, barnacles, and other deteriorating agents of salt water. In the North Sea and Baltic Canal it was used for sluice-gates in competition with gates made of stout oak and of iron. Both of the latter have considerably deteriorated, while the locks built of ironwood are practically perfect. This wood is coming into use rapidly in England and France as the only reliable material for structures that are subjected to the action of water.

New discoveries for the treatment of obstinate diseases have been recently announced. Professor Bering, whose anti-toxin serum for the cure of diphtheria has proved so efficient, has prepared a new serum for dealing with tetanus or lockjaw, which is to be placed within reach of bacteriologists and medical practitioners in all countries. It is also put up in powder form for the treatment of developed cases of this disease. Professors Pfeipper and Kalle, of Berlin, announce a "typhus-antitoxin," which has been used with great success. A Russian physician has been experimenting with the sap of the wartwort (Chelidonium majus) for the cure of cancer. He gives the records of seven cases, with photographic illustrations, four of them external and three internal. The malignant growths are said to have entirely disappeared by the internal use of this remedy. Further tests, of course, must be made before the success of this promising discovery can be regarded as demonstrated.

Three expeditions are planned for Antarctic exploration. England will send ships from New Zealand to Victoria Land for guano; on one of these Mr. Borchegrevinck will take passage with sixteen scientists. Lieut. Gerlache will lead a Belgian expedition to Graham's Land from the Falkland Islands. The little island of Kerguelen has been chosen as the base of operations for a German expedition. This latter will consist of two small, but strong, steamers, of 400 tons each, each carrying a crew of thirty persons — four officers, four scientists, and twenty-two sailors — and provisioned for three years. Capt. Edward Dallman, a veteran whaler and explorer, will head this expedition. On reaching Kerguelen one of the ships will remain, while the other proceeds on the voyage of discovery southward. To defray the expenses of this expedition a fund of 950,000 marks ($240,000) is being raised by a popular subscription in Germany.

The German Tonnage Tax.

President Cleveland last week revoked, by the usual proclamation, a former proclamation of his, published in January, 1888, which relieved German vessels entering our ports of tonnage dues and other charges. The reason for the revocation was the failure of Germany to reciprocate to American vessels the privilege granted to her own. It appears that this failure was not due to any ill will on the part of the Berlin authorities, but simply to the fact that the Foreign Office has no power to enforce an agreement of this kind The power to impose tonnage and similar taxes does not belong to the Empire, but to the seaport States; and these latter, taking advantage of the fact that but few American ships go to Germany, and that therefore no serious remonstrance would be raised, continued to collect harbor dues as before. These States even enforce the right to collect dues from German vessels coming to their ports. During the last eight years this country has presented Germany with a large aggregate sum of money for which we have received no requital. Two German lines coming to New York have saved about half a million dollars by the remission of these taxes, whereas our ships have received no corresponding advantage. The President, very properly, has ordered the re-imposition of the tonnage tax of six cents per ton, not to exceed thirty cents per ton per annum.

The President's Message.

It was read at the meeting of Congress on Monday last. Chief interest centered in the attitude taken on Turkish and Cuban matters. There has been no mitigation of Turkish cruelty towards the Armenians. Our own citizens have not been molested, but it has been found impossible thus far to collect from the Turkish Government indemnity for the destruction of missionary property at Harpoot and Marash; even the validity of this claim has not yet been admitted. Pressure is being brought to secure attention to and settlement of these long-pending claims. No improvement in the state of affairs in Cuba was reported. "If Spain has not yet re-established her authority, neither have the insurgents yet made good their title to be regarded as an independent State." The President explains how the guerrilla tactics pursued by the rebels protract the struggle; regrets the enormous but inevitable destruction of property; dwells upon the pecuniary interests involved as respects this country and the complications constantly arising from the residence of Cubans in the United States and their efforts to aid their countrymen; alludes to "the vehement demand in various quarters for some sort of positive intervention on the part of the United States;" points out the difficulties on either side; informs the country that this administration months ago intimated to Spain that "if a satisfactory method of home rule were tendered the Cuban insurgents and would be accepted by them upon a guarantee of its execution, the United States would endeavor to find a way not objectionable to Spain of furnishing such guaranty;" admits that no reply has been received to this intimation; and hints that the patience of this country cannot continue indefinitely. The President's Message was of unusual length, and reviews comprehensively and thoughtfully our domestic and foreign interests and relations.

For Currency Revision.

A preliminary conference of representatives of the boards of trade and similar business organizations of the principal central Western cities was held in Indianapolis, Dec. 1, to arrange for a national convention to consider the evils of our present monetary system and to devise methods of reform. The conviction was expressed at this meeting that there can be no assured industrial prosperity in this country until the question of the currency shall have been rightly settled. The Government should either discontinue the banking business altogether, or else conduct it on a better defined and more comprehensive scale. One speaker declared that "no individual corporation or Government can conduct business on a safe and sound basis which has demand notes calling for millions of dollars in existence and circulation, which notes are liable in a period of stringency and panic to be brought to the counter for redemption, and when so redeemed are reissued, thus acting as a standing menace to the Government reserve and a continual threat to the trade and business of the country, causing disturbance and unsettled values of every character." It was decided to hold this convention in Indianapolis on the 12th of January. The purpose will be to urge upon Congress to provide a sound, uniform and elastic currency.

Sanitary Homes for Wage Earners.

The City and Suburban Homes Company of New York city has undertaken a solution of the tenement-house problem which is both philanthropic and practicable. It proposes to furnish clean, healthy, light homes at average tenement rentals. The investigations of Mr. Gilder's committee two years ago showed that in the thirty-two acres bounded by Second, Columbia, Rivington and Clinton Streets and Avenue B there was huddled a population of 986.4 to the acre, only approached in the world by a district in Bombay with 759.66. With this revelation came also the statement of frightful mortality — the death-rate among children under five years of age running up to 254.4 per thousand in the rear tenements. It is to meet this appalling condition that the Company has been organized. Experience abroad, especially in London where 160,000 of the poorest classes live today in a superior class of model tenements, demonstrated that capital can be safely and remuneratively embarked in enterprises of this nature. The Company starts with $1,000,000 capital, the stock to be sold in shares at $10 each; an annual dividend of 5 per cent. will be paid. The city tenement houses will be erected on sites 100 feet square, with inside courts and provided with every hygienic device, practically fire-proof, each apartment (whether of two, three or four rooms) to be complete in itself, and lighted with gas. The Company will light and clean the halls, courts, passages, etc. For suburban homes, to be owned by the wage-earners, sites and styles of houses will be submitted, and arrangements for easy payment made.

The "Tender Mercies" of the Spaniard.

A sad story comes from the Philippines of the deportation of Pedro Roxas, the leading citizen of the Islands, to the penal colony of Ceuta in Africa. Roxas was a sugar planter, very rich, broad-minded and liberal, the head of the educational system and of most of the charities. He organized the electric light company in Manila, the street railway company, the bank, and other institutions. When the revolution against Spanish misrule broke out, the natives fixed upon him as the first president of the new Philippine republic. He declined to take any active part in the uprising, however, or even to show any sympathy with the movement, but he confided to his wife the plan that was on foot to make him president. She revealed it to her confessor. The latter perfidiously informed the Spanish authorities. Learning of his wife's indiscretion, Roxas violently assaulted her. Her cries brought interference. The Spaniards affected to believe that he was insane; they placed him on board a ship bound for Europe, but with orders to leave him at Ceuta, confiscated his property, and turned his wife out on the street a beggar. A cousin of Roxas, for no other fault than kinship, was also stripped of all he possessed.

In Behalf of Armenian Orphans.

What can be done for the relief of the 40,000 Armenian orphans whose parents have been massacred during the past twelve months, is a question which is being thoughtfully considered not only in Constantinople, but in New York and other large cities as well. The case of these unfortunates is pitiable in the extreme. Utterly neglected and forlorn, they wander about like dogs, sleep where they can, and subsist for the most part on grass, which they eat roots and all. The Turkish Government will not permit the removal of these orphans. They must be cared for on the spot, and by those who feel compassion for them — the missionaries and foreign consuls. Measures for their relief have already been taken by a central committee in Constantinople, presided over by the British ambassador, which committee is in communication with the Armenian relief societies and Red Cross societies on the one hand, and with the missionary and consular centres on the other. Twelve dollars will provide the bare necessities of life for one of these orphans for one year. Brown Bros. & Co., 59 Wall St., New York, will receive and forward contributions.

A Palpable French Blunder.

To meet the expenses of the Anglo-Egyptian advance to Dongola, Egypt appropriated $2,500,000 from its sinking fund. That fund is under the care of a mixed tribunal in which six Powers are represented. The French commissioner protested against this use of the money, and his protest has been fully sustained by the Court of Appeal at Alexandria. Egypt — in other words, Egypt's present master, England — must repay this money. The French are jubilant over this decision. Lord Salisbury, however, is not disconcerted. He has instructed Lord Cromer to announce that England will pay the Soudan campaign bills — will loan the money to Egypt for the purpose. And now it begins to dawn upon the French mind that such a loan will be an additional lien upon Egypt, and will tend to prolong British occupation of that land. Moreover, if Egypt is not allowed to pay for the reconquest of the Soudan, and England foots the bills, the Equatorial provinces will belong to her and not to Egypt; and if she acquires these, she practically controls the Nile and may as well possess the Delta. In a word, French opposition in this particular instance was a stupid diplomatic blunder, since it justifies England in her continued occupation of Egypt by making it palpable that the latter country has neither the men nor the means to win back, unaided, the territory she has lost, or to defend herself against her foes.

Our Contributors.

AROUND THE MEDITERRANEAN.

IV.

The Moors in Spain.

Dora M. Jones.

PERHAPS one ought to go through the torture of heat, drought, and mosquitoes in Seville and Cordova, to appreciate the full delight of waking in

Granada.

The distinct coolness of the air after the plains is in itself a delight, and then in the silence of the early morning you can hear the musical tinkle of water from innumerable little springs. You open your door and come out on a court-yard, with birds and fountains and roses and flowering oleanders, and you appreciate the wisdom of the old Moorish monarchs in pitching their summer camp in this delightful retreat, the springs of which are fed from the snows of the Sierra Nevada.

On going a little way to the right, along the road as you come out of the door of the Hotel Washington Irving, you catch sight of the Alhambra, the Red Castle of the Moors, built of reddish sandstone, and clinging like an eagle's eyrie to the edge of the cliff that frowns down upon the ravine of the Durro. The crumbling walls of the historic fortress are overgrown with vivid green creepers, and even as we saw it at the end of the long drought it was a place of gardens and streams. A bold red hill partly planted with olives rose behind it, and out of a grove of green peeped the white walls of the Generalife, or summer palace of the khalifs. Behind and beyond rose the long serrated range of the mighty Sierra Nevada. The hill on which the Alhambra stands is planted with English elms, sent over by the Duke of Wellington, whose descendants still possess the tract of land in this neighborhood bestowed on Wellington by the gratitude of the king of Spain at the close of the Peninsular War. Find your way to the edge of the hill, and the whole city lies beneath you, a mass of roofs and domes and towers, and white walls gleaming in the morning light. The modern city of Granada is almost entirely Christian.

We visited the Cathedral that morning. After Cordova and Seville it is not impressive. It is built in the Renaissance style, and the white and gold interior, with its classic pillars and sculptured figures in Roman costume, has a hard and pagan effect, from which the mystery and awe of the mediæval church is entirely absent. On the high altar are portrait statues of Ferdinand and Isabella in their habit as they lived, and in the Royal Chapel behind are their tombs, with that of their daughter Juana, and her husband, Philip I.

We had plenty of time to admire the fine view of the city that is to be obtained from the porch of the Cartuja, for the authorities displayed no particular eagerness to let us in. At last, however, a dark-faced monk opened the door and admitted us in detachments into the chapel, which is elaborately decorated in white and gold, and adorned with pictures by Cano, a native of Granada, who has been called the Spanish Correggio. He comes a long way after his prototype, in comparison with whom his coloring appears thin and cold, while the pose and expression of his figures are somewhat too conventionally sweet. The sacristy is remarkable for the beautiful vestment chests that line the walls inlaid with Sierra Nevada marble, ebony and ivory. In the cloisters are a series of wall-paintings, representing the martyrdom of the Charterhouse monks under Henry VIII.

In driving through the streets about the Cathedral we had been struck, as in other parts of Spain, with the height and handsome appearance of the houses; but the impression made by the suburbs between the Cartuja and the gipsy quarter was very different. The stucco-fronted houses had an indescribable air of dilapidation. The white wall spaces were relieved with iron balconies, often filled with flowers, heavy wooden shutters, blinds of every hue, and strings of scarlet capsicums hanging out to dry. Many of the houses were built with loggie at the top. Donkeys and mules laden with panniers, and the driver perched precariously on the top of the load, filled the streets, while now and again we met a string of muzzled goats coming down from the mountains. In the dusty, rubbish-strewn open space, where two or three roads met, there would usually be a man sitting on the ground under a rough canvas shelter among his figs and melons, and here and there we came upon a church with a meeting-house front and a rude belfry, crudely painted in violet and green.

The drive to the gipsy encampment gives a lovely view of the Darro ravine, the opposite side of which forms the steep escarpment crowned by the reddish-brown wall of the Alhambra with its crumbling towers. The side of the hill along which we drove was covered with prickly-pear thickets, and here the gipsies dwell among the caves. We went into one of these caverns, the outer portion of which was furnished as a sitting-room — that is to say, it contained a table and a chair or two — and the walls were hung with cheap prints in gaudy frames. The inner cave was used as a bedroom, and a third one had a stove in it, and supplied the place of a kitchen; but this, we gathered, was a rather superior household. We were mobbed, of course, with women desirous of telling our fortunes, but found some caution necessary in dealing with them. One fascinating gitana pinned a rose in the buttonhole of an ingenuous young member of our party, and took the opportunity to abstract his gold pin. It was so neatly done that he did not discover his loss for some time. The chief of these people, who calls himself King of the Gipsies, is a picturesque rascal who infests the walks of the Alhambra, offering his services as guide to his dominions.

Early in the afternoon we started for the

Alhambra.

Five minutes' walk brought us to the Puerta de la Justicias, the principal entrance, where the Moorish kings used to sit to hear the complaints of their subjects. The building belongs to the third or decadent period of Moorish architecture, and was begun in 1298 by Ibn-el-Rahman. Opposite the gate is the huge rotunda begun by Charles V. and never finished. To make room for this monstrosity a considerable part of the older palace was destroyed. The decoration of some of the Alhambra courts is so fine and delicate, and the climate has preserved so well the wonderful freshness of the coloring, that it is difficult to realize that you are studying a ruin; but when you step into the open air and see the immense area enclosed by the walls and realize how little comparatively remains intact, you understand how great has been the desolation wrought by the different factions who have possessed the fortress since its foundation. It is only of late years that the Government has awakened to the necessity of taking active measures to preserve the most remarkable architectural monument that their country possesses; but it is now being repaired and restored with great care and taste by a distinguished Spanish architect, Don Rafael Contreras.

We went first to the Patio de los Arrayanes (a Moorish word meaning sweet-smelling herb). A fish-pond takes up the centre of the court, and on either side are myrtle hedges, the bright green of which forms a delicious contrast with the light Moorish arches of yellow stone which support the fretted roof of the court. Thence we pass into the Hall of the Ambassadors, the largest and one of the finest rooms in the palace. It commands a magnificent view of the city and the Vega, or plain, with its orange groves and olive gardens. The lofty dome and richly painted walls are brilliant with elaborate tracery in blue and gold and richly colored tiles. To the left of the Ambassadors' Hall is a staircase leading to the Mezquita, or little mosque, out of which opens the Oratory of Ferdinand and Isabella, the effect of which is much impaired by an unfortunate gilt gallery added by the Spaniards. The harem apartments are reached by a staircase from the Sala de los Embajadores and are very beautiful. There is a cool court, with a fountain planted round with cypress, box, and myrtle, and called after some Moorish sultana with a name meaning orange and lemon, and a reposing-room decorated with arabesques in heliotrope and gold on a ground of salmon pink, with raised couches in the alcoves, and of course a fountain in the centre. A music gallery runs half-way up, and the hall is lighted by semi-circular windows, high in the wall. Spacious baths open out of this apartment, and the whole suite gives one some idea of the Oriental luxury of the khalifs of Spain.

The Court of Lions is, of course, the great centre of attraction in the Palace. We recognized old friends, it seemed, in the twelve grotesque marble lions supporting the fountain in the centre, so familiar have they become from photographs. The general effect of the court, with its slender marble columns, its gorgeous tiles, and the elaborate fretwork of arches and ceilings, is one of exquisite lightness and grace.

We climbed the steep stair to the summit of the Torre del Vela, where, on January 2, 1492, the Christian flag was hoisted by Cardinal Mendoza, after 777 years of Mohammedan occupation. The view from this point along the mighty range of the Sierra Nevada, the Vega, and the city, is one of the great prospects of the world. And I must not forget our glimpse across a lovely little court, planted with oranges, cypress and myrtle, of the rooms occupied by the writer whose graceful pen did so much to remove the long neglect from which these noble buildings suffered. He has had this reward, that no one who speaks the English tongue will ever visit the Alhambra without a gentle thought for Washington Irving.

Later in the afternoon two or three of us walked down into the town, down the steep slope shaded with avenues of elms planted by the Iron Duke, under the massive red sandstone gateway which divides the Alhambra precincts from the town, out into a narrow street, and then into the principal thoroughfare. The houses were high and stately, the shops generally poor. The pavements were crowded with women, the better class chiefly wearing the black dress and mantilla, the poorer women in bright prints and bareheaded, and children in every variety of cotton print. Near the river the street opens out into a spacious boulevard, planted with trees, and at the bridge you come upon the statue of Isabella of Castile, with Columbus presenting to her the keys of the New World. The sun had set when we reached the bridge. In the direction of the city the river wound its way between tall, dark cypresses, standing out like funeral obelisks against the red glow in the west. On the opposite side, down on the river bank, was a huge old brown convent; a priest on his mule was leisurely jogging his way along the white road; a jingling throng of laden asses were being driven into the town, and away in the background, purple and mysterious, rose the serrated peaks of the Sierra Nevada.

We devoted the next morning to the Generalife Gardens, which extend high up the Alhambra hill. The house itself is a plain-looking, white erection, with a conspicuous tower; and, like other Moorish buildings, its exterior gives one no idea of the lavish decoration within. Its chief attraction consists in the courts, enclosed with high box hedges and adorned with fish-ponds and fountains, where the khalif used to retire with his ladies when he wished to relax the bonds of state. One particularly fine cypress is called the Sultana.

S. S. "*Midnight Sun.*"

ARE CRANKS EVER JUSTIFIABLE?

Rev. W. A. Quayle, D. D.

THERE are fatalities in thought as in life; and concessions may be made which cannot be recalled. Thinking and conduct are alike beset with dangers; and an error in thought must logically be followed by an error in conduct — a fact to which we give too little emphasis. We proceed as if thought and act were distinct entities, whereas the two are inseparable. "As a man thinketh in his heart so is he," is a truth invariable as gravitation. Fallacious thinking will ultimate in fallacious conduct; and it will be safe to assume in any instance of aberrant action that it has had antecedent of aberrant thought. Not all thought comes to this logical conclusion; but it is unsafe in the last degree to indulge in the hope that men may think as they will without detriment to their actions. This is allowed to be true in the domain of morals, but that it is equally true in the domain of non-ethical action seems not to be sufficiently considered. Heresy of thought can have only one result. Loose methods of reasoning will inevitably ultimate in loose methods of doing.

The foregoing ideas spring naturally out of the topic under consideration. It has been in vogue in high quarters even to speak of "cranks" in apologetic and sometimes in eulogistic terms. To hear a reformer referred to as a "crank" is not infrequent. The writer believes any such usage to be a fatal looseness in thought. Christ, we are told, would be considered a "crank" in our time. I believe such statement to be unqualifiedly untrue. There was nothing monstrous about Jesus. He impresses us as most natural. "Balanced" would seem a fitting word to express that astonishing co-ordination of powers in Jesus. He never seemed *outre*. We feel as we read the brief biographies written by eye-witnesses or competent historians that His conduct was in striking harmony with the occasion, whatever that may have been; and to denominate Christ a "crank" is not simply an infelicity of speech, but an incongruity of thought, and betrays a disregard of the facts for which there is no palliation. How frequently do we hear such a statement as this — "Cranks are necessary: I never knew a machine without a crank;" from which of course we are to infer "cranks" are a necessity. It amounts to this, no cause can get on without cranks; and every crank solaces his soul with this notion. He needs to remember that many a crank is attached to no machine, and a crank detached is a very useless bit of material. I am of those who think that our loose thought and talk are in part at least responsible for the multitude of cranks with which Church and State are infested.

The truth is, a crank is a man who lacks balance. He is either temporarily or continuously a monomaniac. He is as the Cyclops were fabled to be, the possessor of but one eye. Now if we hold a crank to be what the foregoing definition affirms, people will not take so readily to calling themselves cranks, and a man would no more felicitate himself on being a crank than he would on being a maniac.

A man is himself when he possesses all his powers in due co-ordination and subordination, as a machine is sound when every part acts in its appropriate sphere. And a man is best equipped for steady usefulness when he is most a man. In other words, that man is best fitted to influence others in any given direction who is recognized as a balanced mind — not crotchety, but capable, candid and of a sound mind. The writer's belief is that a crank is always a damage. The moment a soul loses balance it loses power. Lopsidedness is not strength. The beauty and utility of the human body depends on the proportion in form and the balance of parts. A monstrous trunk with baby legs produces a monstrosity; but it will appear that people not a few mistake monstrosity for strength. Sandow is singularly well proportioned; and manhood to be useful to the full of its powers must be the same.

There is little choice in cranks. With all of them it is a case of sailing between Scylla and Charybdis — falling into the one, we devoutly wish it had been the other. Cranks may be divided into political, ecclesiastical, culturistic, and general. The sign on each is that of the monomaniac — he has one topic. The doctor who threw all patients into fits, since he was death on fits, is the worthy progenitor of this entire ilk. With the crank life's brevity seems so impressive that he must ventilate his one idea incessantly. He is a humbug, and his idea is likely to be a fake.

So soon as you see a man is a crank, so soon has he lost all influence with you. You know if you have sense that he is disqualified to pass an intelligent judgment on any question. He has cut himself off from a judicial frame of mind. He is as a wild buffalo charging at a red rag, having neither eye nor sense for anything else. The fact is, no one truth can pre-empt the world nor ought it to pre-empt the mind; and the man who has allowed one notion to fill his thought has missed much of the dignity of life as well as cut off the right arm of his own strength.

In no instance in history, as far as the writer has read, has anything been achieved by a man being a crank. True, men who were cranks have succeeded in doing notable things; but this was in spite of and not because of their crankiness. To adduce a prominent instance of the ultraism of crankism genius, consider Wendell Phillips. No right-minded man will underrate Phillips' genius for discovering moral issues, for terrible invective, for classic oratory, for indomitable purpose; yet in so far as he became a crank he became shorn of strength. Lincoln not Phillips was the emancipator. Yet Phillips, seeing but the one issue, would have side-tracked all besides, and was one of the men who, when Lincoln had need of every loyal man's support, was lifting up a querulous voice against him, and even after the slave was freed bolted the Republican Party because in 1864 it re-nominated Lincoln. True, Phillips returned to the party before November; but the cruelty of the act and the folly of the procedure were none the less. Now is it not apparent that Phillips' achievements were not because of, but in spite of, the crankiness? Every one-idead man is a social pest. "This one thing I do," said Paul; but the phrase is not to be construed into a declaration of crankism, for the man's versatility of thought and address to his Master's business is one of the most remarkable features of his life.

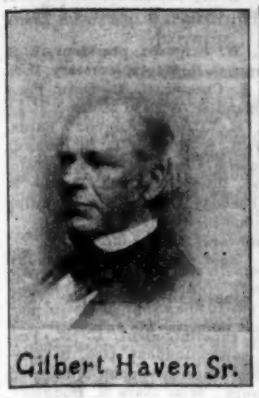
The religious crank is a special affliction. It needs to be noted that a crank in a good matter is more insistent and harassing than any other. He thinks he monopolizes the truth and conscience of his era. He anathematizes all who differ from him, and demands that what is uppermost in his thought shall be uppermost in everybody's thought; and if it is not so, those differing from him are consigned to the gehenna of those who love not our Lord Jesus.

In the writer's belief no one thing needs to be more persistently taught our young church men and women than that their usefulness in the church and their service of the Christ depend in a marked measure on their balanced Christian character and action. The Christian of all men should be he who has a right perspective, who sees all truths in their right relations, who putting God first gives to all subordinate facts legitimate emphasis. Everything in its order is just and commendable.

The conclusion is that cranks are never justifiable, and we devoutly pray for the passing of the crank and the coming of the reign of men of sound mind, heart, will and conduct.— *Central Christian Advocate.*

Trust thou thy joys in keeping of the Power
Who holds these changing shadows in His hand:
Believe and live, and know that hour by hour
Will ripple newer beauty to thy strand.

— *T. W. Higginson.*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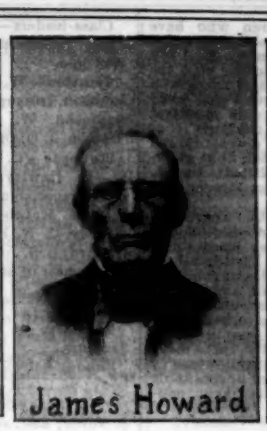
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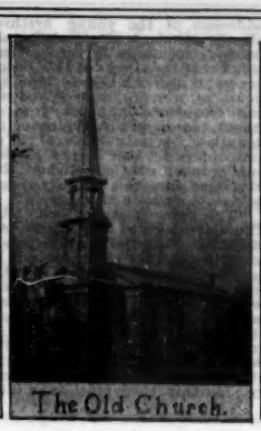
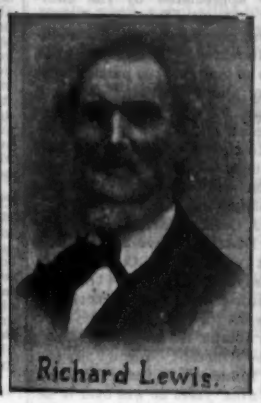
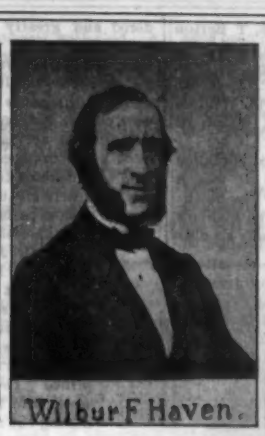
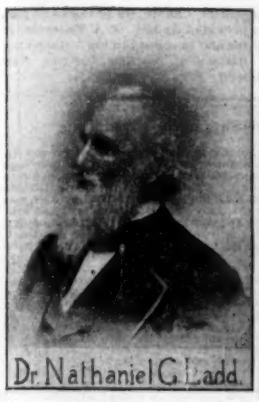

The Old Church.

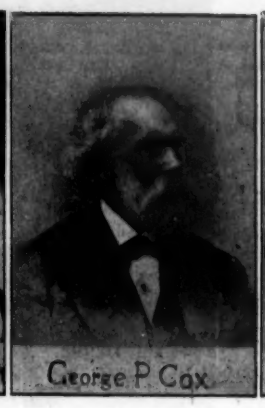

Richard Lewis.

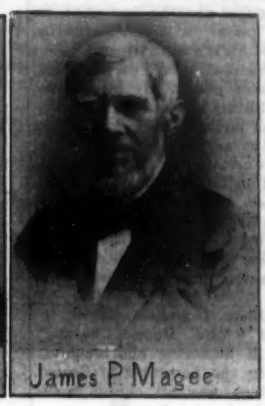

Wilbur F Haven.

Enoch Bird.


Dr. Nathaniel G. Ladd.

Rev. Gilbert Haven


George P. Cox


James P. Magee

John K. C. Sleeper

David P. Cox

GILBERT HAVEN, SR. Practicing lawyer, and one of the original members. Father of Bishop Gilbert Haven. Died Feb. 20, 1863.

JAMES HOWARD. An original member, at whose house the church was organized. A shoemaker by trade. Died June 11, 1869.

THE OLD CHURCH. This was the second edifice erected, and was used until 1874, when it was sold for business purposes, and still stands opposite the Masonic Building on Pleasant St.

RICHARD LEWIS. One of the oldest members, an official for many years. Died Jan. 18, 1878.

WILBUR F. HAVEN. A brother of Bishop Gilbert Haven. A successful hardware merchant. Died March 11, 1872.

ENOCH BIRD. For many years a famous class-leader. Died about 1885.

DR. N. G. LADD. A surgeon in the Army, who founded the Ladd professorship at Tilton Seminary, and after the war settled in Malden. He has given large sums to our benevolences. Died March 20, 1885.

REV. GILBERT HAVEN. Photograph taken when about 40 years of age. Elected editor of ZION'S HERALD in 1867. Elected Bishop of the Methodist Episcopal Church in 1872. Was translated from Malden, Jan. 3, 1880.

GEORGE P. COX. Last manufacturer, and a munificent contributor for all the work of the church. The organ and bell in the present edifice were given by him. For many years he sang in the choir. He was a trustee until his death, July 27, 1886.

JAMES P. MAGEE. Agent Boston Depository Methodist Book Concern from 1851 to 1888. Long-time member and treasurer of the Wesleyan Association. Trustee, treasurer, Sunday-school superintendent. Died Oct. 1, 1888.

JOHN K. C. SLEEPER. A prominent official for many years, and at his death president of the board of trustees. Member of Wesleyan Association. Died in 1892.

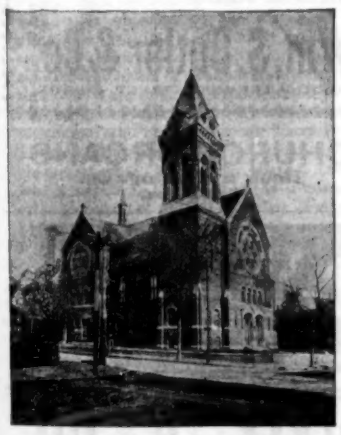
DAVID P. COX. A brother of George P. Cox. A trustee and prominent member of the choir. One of the oldest members. Died in January, 1896.

MALDEN CENTRE CHURCH.

75th Anniversary.

Wayne Whipple.

MALDEN Methodism, like the English Reformation, was precipitated by political dissension. The pastor of the First Parish Church, Malden, brought partisan politics into his pulpit. Being an ardent Federalist, he ventilated his anti-Democratic views so vehemently from the sacred desk that the Jeffersonian Democrats of his congregation, many of whom lived at the north end of Malden, indignantly withdrew and organized the North Malden (now Melrose) Methodist Church. This was in 1811.


Centre Methodist Episcopal Church.

Twenty years earlier, in 1791, the first Methodist meetings in Malden were held by Jesse Lee in the old John Wait house on Cross St. This ancient dwelling has been torn down within a few months to give room for the grounds of the Lincoln School. These meetings did not result in any permanent organization. In 1816, James Howard (living on Pleasant St., not far from the site of the present stately Centre Church), a flaming brand from the fervent revival fire in the church at North Malden, began holding neighborhood meetings at his home. These soon warranted the organization of a Wesleyan class, of which the zealous Howard was made leader. This class prospered so that a church was organized in 1821, and a Sunday-school in the following year. In 1825 a little frame church was begun on Main St., and was completed during the pastorate of Rev. Joseph Marsh the following year. This early pastor lived to attend the fourth dedication — that of the present church in 1874; and indeed Mr. Marsh was still living in Malden within this decade, rehearsing the adventures of the founders of Malden Methodism. The second church building was of brick, and was built in 1840. In 1856 it was remodeled and rededicated. The present structure was completed in 1874, costing about $90,000. Bishop Gilbert Haven preached the dedicatory sermon. The history of Centre Church well illustrates the wonderful growth of Methodism in New England during the present century.

The seventy-fifth anniversary services of Malden Centre Church were held Nov. 27, 29 and 30. Friday evening, the 27th, was devoted to reminiscences from the four oldest living pastors of the church, all of whom reside within twelve miles of Malden. The present pastor, Rev. Edwin H. Hughes, presided; Rev. Arthur L. Howe, assistant pastor, led an appropriate service of song; quaint extracts from the records of the First Congregational Church were read by the pastor, showing how Gilbert Haven, Sr., requested a letter of dismissal from that church, and that he was finally released in 1824 and followed by his wife Hannah three years later. The far-reaching and eternal significance of this step was dwelt upon, as it gave to the Methodist Church at large, through Malden Centre Church, the sturdy and devoted lives of Father and Mother Haven, besides two Bishops, a number of strong and helpful lay members, a faithful worker among the freedmen, and the present pastor of St. Mark's Church, Brookline. The names of three living members of the church were mentioned as children of members of the original class, Mrs. Rebecca G. Fall being the daughter of James Howard, its first leader.

Rev. Stephen G. Hiler, now a resident of Malden, was barely able to be present, and because of infirmities of age and a recent indisposition asked to be excused from making an address. Pastor Hughes made a statement on Father Hiler's behalf that Gilbert Haven, Jr. (afterward Bishop), and several other prominent members of the church joined the church during that early pastorate.

Rev. Dr. William R. Clark related memories, hallowed and helpful, of the membership during his brief residence among them as pastor, for he was obliged to go South in 1852 for the benefit of his health, his recovery being then considered hopeless.

Rev. Dr. Daniel Steele, pastor in 1858-'59, read this item from his pocket-diary: "Friday, Dec. 2, 1859. Ossawatomie Brown hanged in Charlestown, Va., and Gil. Haven regrets the greatest lost opportunity of his life — his failure to offer to serve John Brown as a chaplain and accompany him to the scaffold; and I tell him that he would have come back *minus* his red head." On the next Sunday he preached John Brown's funeral sermon in his own pulpit in Cambridgeport, in which he made this prediction: "Ere long slavery will lose Waterloo. Within the first century of our national life it will disappear. Then will all men unite in praising this Samson who first tore down this soul-destroying Dagon." All the Lord's prophets did not live in Bible times.

Dr. Steele was followed by Rev. J. W. F. Barnes, pastor in '63-'65, who said that a new England woman, his wife's sister, a daughter of Father E. T. Taylor, supplied Haven's place in part. She ministered to John Brown on the day of his execution, mending his clothing, sewing buttons on his coat, and arranging his collar and cravat, that he might be presentable to the spectators. This Christian woman was Mrs. Judge Russell, of Boston, whose husband deemed it too perilous for him to be seen in the cell of the condemned abolitionist.

All the reminiscences of the evening were profoundly impressive. The service was a revelation and an inspiration to the younger membership of the church, hitherto unconscious of their heritage of heroism through the loyalty and influence of a few modest members — an influence which has been for many years a mighty force not in Methodism alone but in the history of our own and foreign lands. These heroes of the Iron Age of our history are worthy of ardent emulation from a church larger in numbers and wealth, but by no means larger in heart, loyalty and deeds.

In presenting each former pastor, Mr. Hughes requested all who remembered him as pastor of the church to rise. Only one rose who attended the church in 1839, five in 1851, twelve in 1858, and thirty-two in 1863.

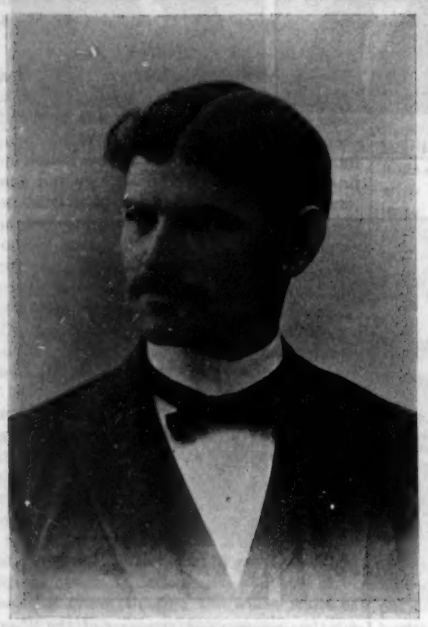
The following are the names of the pastors and the years in which they were first appointed to Centre Church, beginning with J. T. Burrell in 1829, the five earlier preachers having been appointed to North Malden and combining Malden Centre with several other charges on a circuit which included Saugus and Medford: 1819, Isaac Jennison; '23, John Adams; '26, Joseph Marsh; '27, N. W. Fairbanks; '28, Ebenezer Ireson; '29, J. T. Burrell; '31, Timothy Merritt; '32, A. U. Swinerton; '33, C. Noble; '34, N. B. Spaulding; '35, R. W. Allen; '36, L. Otheman; '37, H. B. Skinner; '38, Charles Hayward; '39, S. G. Hiler, Jr.; '40, Moses Palmer; '41, George Landon; '43, Joseph Whitman; '44, G. W. Frost; '45, Jacob Sanborn; '46, Joseph Cummings; '48, Joseph Dennison; '50, W. S. Studley; '52, W. R. Clark; '53, J. D. Bridge; '54, William R. Bagnall; '56, Lorenzo R. Thayer; '58, Daniel Steele; '60, Isaac S. Cushman; '61, E. O. Haven; '63, J. W. F. Barnes; '66, L. T.

Interior View Centre Methodist Episcopal Church.

CLEVELAND'S BAKING POWDER PURE & SURE

Townsend; '67, A. O. Hamilton; '68, T. Berton Smith; '71, J. J. Jones; '74, Joseph Scott; '75, D. C. Knowles; '78, Joseph Cummings; '80, S. F. Jones; '83, J. H. Mansfield; '86, W. P. Odell; '90, J. D. Phelps; '91, W. F. Whitcher; '91, William G Ward; '92, Joel M. Leonard, '96, Edwin H. Hughes.

Sunday morning, Nov. 29, Bishop Mallalieu preached the anniversary sermon. It was a helpful and inspiring discourse on "The Faithfulness of God," from 1 Cor. 1: 9. The Bishop's fervid zeal and eloquence brought many an old-time Methodist response from the great congregation.



Rev. Edwin H. Hughes, Pastor.

In the evening Rev. Dr. Daniel C. Knowles (pastor of the church in 1875–'77) delivered a sermon from 1 Sam. 17: 45, on faith as exemplified in the life of David. The preacher laid great stress upon the need of solitude in the development of loyalty, strength and greatness of character. He showed that much of modern skepticism is due to the mad rush of society in these busy days.

The pastor and the anniversary committee, consisting of Wilbur H. Sargeant, Charles R. Magee, Charles N. Peabody, and Wayne Whipple, received in the auditorium the three hundred members and guests who assembled for the anniversary banquet, Monday evening, Nov. 30. At 7.30 a corps of ushers — George B. Murray, Warren H. Wright, Edmund T. Wellington, Peter Graffam, David B. Pitman, Irving N. Pitman, C. N. Peabody and Wayne Whipple — escorted the guests to their places at the seven long tables in the large vestry, which were laid and adorned by Caterer Horsom. The Emerson Orchestra furnished music for the occasion. Rev. Edwin H. Hughes presided over the feast and announced John Wesley's verse of gratitude, which was sung around the tables: —

> "Be present at our table, Lord,
> Be here and everywhere adored.
> These creatures bless, and grant that we
> May feast in Paradise with Thee."

Rev. Henry H. French, pastor of the First Congregational Church, offered the invocation. The president, in presenting Charles R. Magee as toastmaster, referred tenderly and in terms of highest appreciation to James P. Magee, John K. C. Sleeper, and other laymen of blessed memory in Centre Church. Mr. Magee announced a solo, "My Queen," by Miss Mary W. Edwardes, the soprano of the church quartet. Miss Edwardes with Miss Lillian B. Cooke, the contralto, sang also "The Model Church," a charming and appropriate duet, effectively rendered and greatly appreciated by the audience. The rather elaborate program of three days' celebration was carried out without a single omission or alteration. This was the more remarkable because so many of the participants were past or nearing the threescore years and ten allotted to man by the Psalmist. There were nine toasts, each notable in a characteristic way, devoted to a phase of church life and work. Nearly all the speakers illustrated their themes from experience or observation in connection with the celebrating church.

Rev. Dr. J. O. Knowles, presiding elder of East District, responded well and pleasantly to "The Connectional Church," saying that all the speakers of the evening would be practically doing his work for him.

Rev. Dr. Joseph H. Mansfield exemplified "The Itinerant Church" by the work and influence of Centre Church during the nine years he was over it as pastor and presiding elder. He read a long-cherished letter he received from James P. Magee when he first came to Malden as pastor in 1883, as one of the blessings of his life as an itinerant.

The "Centre Church" was assigned to the present pastor. He referred to her noble history and to the great men, Bishops and laymen, she had given to the church at large. He made humorous reference to certain traits he was happy not to find in Centre Church. He did not propose to remind this worthy seventy-five-years-old lady of her gray hairs and wrinkles until he could do so alone at her own fireside — at some Friday evening prayer-meeting, perhaps.

Rev. William Ingraham Haven, in talking of "The Home Church," abounded in humorous and touching allusions to the personnel of Centre Church, which was his church home during his boyhood and youth.

Rev. Dr. Daniel C. Knowles treated his theme, "The Militant Church," in an incisive manner, drawing a most striking analogy from his own observation of Gen. Gilmore's capture of Fort Pulaski.

Rev. Dr. Joel M. Leonard brought greetings from the mother church at Melrose. The fact that Centre Church is the daughter and was originally a mission, then class, then a branch of the North Malden (Melrose) Church, was not known to many of those present. Dr. Leonard read several records of quarterly conferences referring to the charge at the Centre. At the quarterly conference of March 8 and 9, 1822, Elijah Hedding (afterwards Bishop) presiding, Aaron Sargeant, a member of the original class and afterwards a member of the New England Conference, father of Wilbur H. Sargeant, president of the board of trustees of the present church, was "recommended to the local preachers' conference to receive a license as a local preacher." On Sept. 6 and 7, 1822, the quarterly conference "chose Gilbert Haven (father) to meet the stewards in Boston Ct. to estimate the table expenses, house rent and fuel of the presiding elder." On July 4, 1828, the quarterly conference adopted the following: —

"1. *Resolved*, That Br. J —— G —— has neglected the duties of his Office as Steward of the Methodist Episcopal Church

"2. *Resolved*, That he be dismissed from Office. Br. Daniel Mansfield of Lynnfield was chosen Steward.

"Voted, that it is expedient a Minister to labor exclusively at the North End of Malden the ensuing year. The brethren from the Centre likewise expressed a wish to have a Minister exclusively to labor with them the ensuing year.

"Voted that the next Quarterly Conference be held at the Centre."

This was the Centre's declaration of independence. Dr. Leonard illustrated his toast, "The Working Church," by the early and recent history of Centre Church.

Bishop Mallalieu prefaced his remarks by recounting some memories of the boyhood of the toastmaster, and then said: —

"It is with sincerest satisfaction that I find myself present on this occasion, because I have the opportunity of hearing the most excellent addresses of the young brethren who have already spoken, and especially because so many precious memories are excited in my mind as I think that the streets of this beautiful city, the venerable mansion near at hand, and this grand house of worship, were in the years past loved and frequented by that true and steadfast friend, that superb champion of the truth, that dauntless, fearless defender of the down-trodden and oppressed, that sturdy patriot, that glorious prophet of God, Bishop Gilbert Haven. May God keep his memory green forever, and help us to emulate his example!

"The theme assigned me, 'An Aggressive Church,' is worthy an extended discussion, but the lateness of the hour forbids; hence a few important points are suggested: First of all, an aggressive church involves the idea of complete consecration on the part of pastor and people; secondly, there must be a steadfast, unfaltering faith — faith in ourselves, faith in others, especially in all possibilities of goodness in them, and especially faith in God; thirdly, there must be earnest, enthusiastic devotion, zeal, intensity of holy purpose, and more or less of unspeakable joy; fourthly, there must be an intelligent, conscientious, persistent adherence to the fundamental doctrines of evangelical Christianity, of which there was never more need than at the present, and never a stronger assurance of their sufficiency and power; fifthly, there must be wise, prayerful, gentle, loving, personal effort to edify one's fellow Christians, and to lead the unconverted to turn from the paths of sin and accept Christ as their present Saviour. Any church with these five characteristics will be an aggressive church, and its power will be felt in the community where it is located and possibly the wide world round. May the Centre Church of Malden in the future, even more than in the past, be a truly aggressive church, a model of all, and an inspiration for all!"

Rev. Arthur L. Howe.
Associate Pastor.

Parsonage of Centre M. E. Church.

Rev. J. R. Cushing, pastor of Maplewood Church, which is the eldest daughter of the mother church now celebrating her seventy-fifth anniversary, brought a tribute from the children — in Belmont Hill, in Faulkner and Linden and the Swedish Church — to a much-loved parent, in responding to a toast entitled, "The Neighboring Church."

"The Universal Church" was the topic eloquently presented by Rev. H. O. Hiscox, pastor of First Baptist Church, Malden; and Rev. J. T. Albion, of the original First Parish Church, pronounced the benediction in dismissal. The First Parish Church, from which the Methodists and other Malden denominations have withdrawn or seceded during the past eighty years, is now the worshiping place of the Universalists.

The evening was a happy event and the whole anniversary celebration has been the means of acquainting the present membership of Malden Centre Church with her heroic history, and cannot help deepening the love and loyalty of her thousand members for their beloved mother church.

The officials of Centre Church, Malden, are as follows: —

Preacher in charge, Rev. Edwin H. Hughes; associate pastor, Rev. Arthur L. Howe.

Class-leaders — Henry Chapman, L. M. Cox, Chas. E. Mann, George B. Turner, Wayne Whipple.

Trustees — W. H. Sargeant, president, L. S. Johnson, treasurer, C. R. Magee, secretary, R. R. Robinson, W. F. Chester, C. L. Dean, Peter Graffam, J. G. Chandler, Willard McLeod.

Stewards — C. E. Damon, Osgood Eaton, W. H. Hawley, S. F. Horton, L. S. Johnson, C. R. Magee, James F. Chase, Luther McDonald, Willard McLeod, Joseph Stevens, George B. Murray, C. N. Peabody, C. R. Magee, recording steward, L. S. Johnson, district steward.

Treasurer of stewards, L. S. Johnson.

Treasurer of weekly-offerings, George B. Murray.

Treasurer of benevolent collections, W. H. Sargeant.

Sunday-school superintendent, C. N. Peabody; assistant superintendent, Geo. B. Murray. Primary dept. superintendent, Miss Annie S. Noyes; asst. supt., Miss Clara N. Hodgman. Kindergarten dept. superintendent, Mrs. Ball; asst. supt., Miss Nellie Noyes.

[The electros of Centre Church, its pastors and parsonage, are kindly provided by Rev. W. A. Thurston, of Beverly, prepared for and to appear in his forthcoming book, "Souvenir History of the East District, New England Conference."]

A Self-Supporting Widow.

About a year ago my husband died and left me in rather destitute circumstances. Just after our marriage his health failed, and for that reason he was unable to lay by for a rainy day. A friend of mine from Illinois called on me and told me how much money she was making by selling the Iron City Dish Washer, and said she thought I could at least make a good living by doing the same. I wrote the Iron City Dish Washer Co., Dept. 4, Sta. A, Pittsburg, Pa. for a sample. Since then I have been making a splendid living for my children and myself, and still attend to my household duties. Last month I cleared over $200, and am delighted with my success. The Dish Washer works like a charm, and the distasteful work of washing dishes can be done in a few moments without soiling the hands a particle. Anyone who sees it work wants one at once, so they are no trouble to sell. I would advise any one out of employment to write for full particulars, as they started me in business and will do the same for others.

MRS. J. C. R.

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Toys of all kinds (Iron and Wooden) the Prettiest Dolls (prices to suit every purse), Picture and Story Books, all the newest and most popular Games, China Cups and Saucers.

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Gloves, Handkerchiefs, Toilet Sets, Comb and Brush Sets, Jewel Cases, Calendars, Metal Frames Fancy Celluloid and Silver Novelties, Leather Goods, Xmas Cards, Etc.

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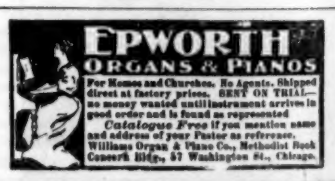

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OUR STOCK IS LARGE FOR THIS TIME OF THE YEAR. WE WANT VERY MUCH TO REDUCE IT.

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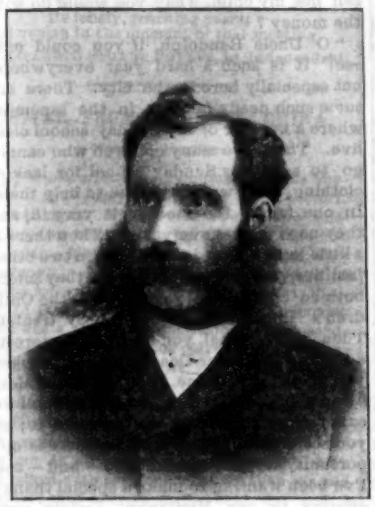
DORCHESTER METHODIST EPISCOPAL CHURCH.

80th Anniversary.

THE Dorchester Methodist Episcopal Church, known in the town as the Fourth Parish, was organized toward the close of the year 1816. Previous to that date, however, meetings were held in the house of Mr. Anthony Otheman, the site of which adjoins the present church building. Indeed, it was in Mr. Otheman's house that the church was organized, with himself as the leading member. Eighteen others, most of whom were women, constituted the membership of the young church. The first house of worship stood on the site of the present building. It was an old carpenter shop, 20x27 feet. After suitable alterations had been made, it was dedicated in May, 1818, with a sermon by Bishop Hedding. In 1829 the society had outgrown



Rev. John Galbraith, Ph. D.

their accommodations, and a larger building was erected at a cost of $3,305.40. This building was dedicated with a sermon by Rev. John Lindsay, father of own Dr. Lindsay; and, what was then worthy of note, Governor Gardner was present at the services of dedication. In 1844 this building had to be enlarged to meet the needs of the growing society; and in 1875 the present elegant church building was erected. Like all of its predecessors it was dedicated to the service of God without the incumbrance of a mortgage.

The original 19 members have grown to 475, including probationers, to say nothing of the four other churches which sprang from this mother church. The Sunday-school was begun before the church. The records are very defective; but it is claimed on good authority that the first Sunday-school organized in New England was organized by this parish, and it is probably true that the school was in existence before the year 1813. Miss Elizabeth Gould, afterward Mrs. Simmons, a school teacher, came to Dorchester from Dedham in 1812, because the school authorities objected to her giving so much prominence to Bible study during school hours, and here she collected the children on Sunday between the hours of public worship and taught them the Word of God. Mrs. Simmons was living in Dorchester when Mr. Otheman, the founder of the church, moved there in 1815. The present membership of the school is 461. The characters which have been shaped, the lives which have been molded, and the influence exerted in behalf of the kingdom of God, cannot be tabulated. The eighty years have made an indelible impression on the life and character of this community.

The first twelve years the society was served by what were called circuit riders, as follows: William Granville, Bartholomew Otheman, Benjamin Hazelton, Jotham Horton, Isaac Jennison, Frederick Upham, Stephen Puffer, John Adams, LeRoy Sunderland, Samuel G. Atkins, N. W. Scott. The following is a list of the stationed pastors: Chauncy Richardson, 1828-'29; Rufus Spaulding, '29-'30; N. B. Spaulding, '30-'31; John T. Burrill, '31-'33; A. D. Sargeant, '33-'35; Phineas Crandall, '35-'36; Joel Knight, '36-'37; Newell Spaulding, '37-'39; Epaphras Kibby, '39-'41; Luman Boyden, '41-'43; Thomas C. Peirce, '43-'44; Mark Staple, '44-'45; L. S. L. Gridley, '45-'46; Thomas W. Tucker, '46-'48; John W. Merrill, '48-'49; A. D. Sargeant, '49-'52; Jotham Horton, '52-'53; Stephen Cushing, '53-'55; Gershom F. Cox, '55-'56; John Pettee, '56-'58; Ralph W. Allen, '58-'60; Z. A. Mudge, '60-'62; Linus Fish, '62-'64; C. S. Rogers, '64-'67; D. Richards, '67-'68; N. Bemis, '68-'70; F. Furber, '70-'72; C. S. Rogers, '72-'75; D. H. Ela, '75-'78; F. J. Wagner, '78-'79; H. D. Weston, '79-'82; J. W. Johnston, '82-'84; T. C. Watkins, '84-'87; R. F. Holway, '87-'92; G. A. Phinney, '92-'96; John Galbraith, '96.

The present pastor, Dr. John Galbraith, is highly appreciated and greatly beloved by the church. He is a thoughtful, comprehensive, and Biblical preacher. For his pulpit he makes thorough preparation. The spiritual interests of the church are the controlling thought with him. A revival spirit prevails. As an executive he is wise and well-balanced. The church is happy and prosperous under his leadership.

The following names constitute the officiary of the church: —

Pastor, Rev. John Galbraith, Ph. D.

Trustees — George W. Nickerson, John Robie, G. A. Bragdon, Charles Frizell, Joseph Holmes, Joseph E. Hall, J. Sumner Webb, H. C. Gallagher, George S. Bourne.

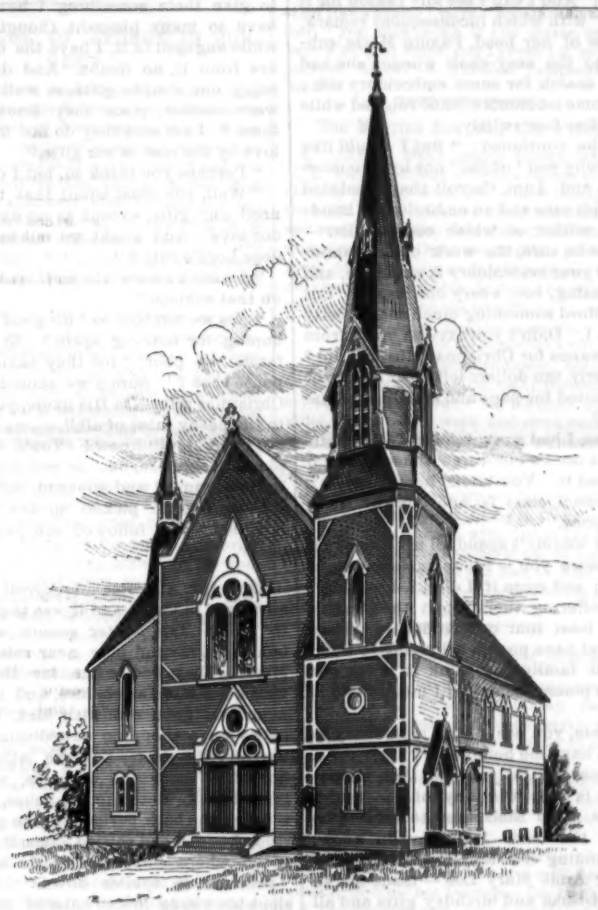
Stewards — N. R. Perkins, R. M. Davis, A. B. Cium, H. N. Plummer, James Moore, Walter H. Brown, M. S. Stone, W. B. Mason, Mrs. Jane Hibbard, Mrs. M. A. Harrison, Mrs. Mary Davis.

Class-leaders — Samuel Templeman, C. Karcher, Mrs. H. B. Steele, J. M. Constable.

Sunday-school superintendent, Lincoln Damon.

Resident ministers, Rev. Daniel Steele, D. D., Rev. Franklin Furber.

In commemoration of the 80th anniversary an elaborate program was arranged. On Sunday morning, Nov. 29, Bishop Foster preached the sermon. His text was: "What shall it profit a man if he gain the whole world and lose his own soul?" In his own inimitable way he showed that man was the supreme thing in the created world; that everything beside was for the development of man; and powerfully exhorted the people not to lose everything by losing themselves.



Dorchester Methodist Episcopal Church.

Dr. D. H. Ela was the preacher of the evening. His text was: "All things are yours." It was a powerful sermon, a very happy supplement of the theme of the morning. He showed the mastery of the sons of God over the world, life and death.

Monday evening was given over to a reunion banquet. A little more than 250 sat down to the tables. Music was furnished by a ladies' orchestra. Felicitous and impressive after-dinner addresses were made by George W. Nickerson, representing the local church; Revs. D. Richards, D. H. Ela, D. D., R. F. Holway, and G. A. Phinney, former pastors; and Revs. F. B. Mott, G. W. Brooks, and E. S. Wheeler, pastors of the neighboring churches. An ode written for the occasion was sung. Among the letters of regret read was one from Hon. Henry L. Pierce, a warm friend of the church.

Tuesday evening Rev. W. I. Haven preached. His text was: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are the savor of death unto death, and to the other the savor of life unto life." Three thoughts were urged and illustrated with rare tenderness and power: (1) The danger of heedlessly approaching God; (2) the uselessness of power unless it be taken hold of; (3) and the beneficent results when a soul allies himself with God. A very tender consecration service, at which scores crowded the altar, fittingly closed the evening service.

Wednesday evening Rev. C. F. Rice, D. D., preached to a greatly interested congregation from the text, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." It was an inspiring sermon. The preacher illustrated and enforced with great earnestness three thoughts: The soul that obeys God shall have visions, happiness and usefulness; he then urged the people to begin now the life of obedience.

Thursday evening was Epworth League evening. Rev. W. T. Perrin, president of the New England District, was the preacher. A large congregation greeted him. His text was: "Your young men shall see visions, and your old men shall dream dreams." His theme was, "Visions." His discussion proved three propositions: 1. Achievements are born of visions; 2. Visions are born of the Spirit of God; they are threefold — visions of what is, visions of what ought not to be, visions of what shall be; 3. To be practical men and women we must be spiritual men and women. It was a clear-cut, convincing and inspiring sermon, and was followed by a very impressive altar service, at which many reconsecrated themselves to God.

Friday evening Rev. F. N. Upham was the preacher. His text was: "It is a night to be much observed unto the Lord." His theme was, "A Memorable Night." The sermon drew a parallel between the events which took place on the birthnight of Israel's independence and the beginning of a Christian life: 1. The leader was there; the Leader is here. 2. The world would never be more ready to let them go; it is true of tonight. 3. The preparation was made; all things in Christ are now ready. 4. Many were going; many are now on the way. 5. Events had long been converging to that time; events have been converging toward tonight — now is the accepted time. It was an earnest, impressive Gospel sermon, and at its close a young woman found God.

Sunday morning Bishop Mallalieu preached a very powerful sermon from the text: "God is faithful." The text is a declaration of the existence of God and of one of His moral attributes. God's method in revelation is to declare axiomatic truth. This method is illustrated in the first verse of the Bible. In ten words there is declared the eternal existence of God; that matter is not eternal; and that creation is not the result of chance — it is the product of God's hand. The revelation of the Divine attributes shows us this fact: Man is like God, and as we see the moral attributes of God our hearts go out toward Him. God is faithful in nature; He is faithful in prophecy; He is faithful in promise; and He is faithful in His threatenings. Then followed a powerful exhortation to seek God.

In the evening Dr. Mansfield preached a very inspiring sermon from the text Matt. 8: 18-22. 1. The following of Jesus is the sum total of Christian duty. He has left us a perfect example of holy living. His life was perfect in all the Christian graces. Some of His followers live the well-rounded Christian life. Many represent one or more of the Christian graces in a remarkable way. Jesus represents all the graces of holy living. We do not find that the founders of religions other than the Christian present us a faultless example to study and follow. But wherever the name of Jesus is known He is recognized as the faultless and sinless One. Skeptics and even infidels pay tribute to His spotless life. 2. In following Christ there is self-denial, but nothing of loss, save the loss of sin and guilt. Godliness has the promise of the life that now is, as well as of the life to come. Christians as a whole are better fed, clothed, and housed than any equal number in the world. 3. They who follow Jesus the closest have the most zeal in His service. And there is greatest need, in these days of activities, of zeal among the followers of Christ.

This service closed a very successful celebration. The result on the church and the community can but be helpful.

Prang's holiday publications for the season 1896-1897 are unusually rich, varied and attractive, including Christmas cards, books and booklets, artistic reproductions of photographs, photo-color prints, fac-simile color prints, pencil sketches, outline pictures, etc. Calendars are made a specialty for this year. For a more specific index of that which this leading American artist provides for lovers of art we note the following attractions: Art studies, books, calendars, China painting studies, Christmas cards, compasses, etchings, fac-simile color prints, fine art pictures, views of Golden State, missions of California, neographs, New England views, outline pictures, on use of water-colors, pencil drawings, photo color prints, portraits of poets, Prang's alphabets, progressive studies in water-color painting, reproductions of photographs, shape booklets, water-colors for children, etc.

We notice the following cordial paragraph in *The Study*, edited by Bishop Warren at the Iliff School of Theology in Denver, concerning one of our Boston University School of Theology graduates: "It is said that corporations have no souls. This being true, the command not to covet was not framed for them. But were it otherwise, when a sister institution, the most well-to-do in the denomination, lays hands upon one member of our faculty and seeks to do the same on another, any horror we might have for her covetousness is swallowed up in admiration of her good judgment. It was therefore with mingled sorrow and pride that we parted with him who was a member of the faculty for not quite a year. After the close of the year, all plans for the work of the next having been made, Dr. D. A. Hayes received sudden notice of his election to a chair more congenial to his taste at Garrett Biblical Institute, Evanston. A devout scholar, a soul-stirring preacher, a teacher and Christian with the highest ideals, he goes with best wishes to a field of present wider usefulness."

You don't know

where you got that cold. Do you know where you can get the cure for it? Every drug store keeps **Ayer's Cherry Pectoral.**

It cures coughs and colds.

Take a Combination Case of the

LARKIN SOAPS

and a "Chautauqua" Antique Oak

Reclining Easy Chair or Desk

ON THIRTY DAYS' TRIAL. From factory to family.

CASE CONTAINS . . .

100 Bars Sweet Home Soap. 16 Bars White Woodes Soap.
12 Packages Boraxine. 16 Cakes Finest Toilet Soaps.
Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.
If changes in contents desired, write.

The Soaps at retail would cost $10.00
Either Premium is worth . $10.00
Both if at retail . . . $20.00
You get the Premium gratis. Both $10.

AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT $10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

The Larkin Soap Mfg. Co., Buffalo, N. Y.

Our offer explained more fully in ZION'S HERALD, Nov. 18 and 25.

The Independent, New York, says: The Larkin Soap Mfg. Co. make our readers a wonderful offer. Not only do they give you a box of excellent laundry soap and toilet articles of great value, but they also give each purchaser a valuable premium, and we personally know they carry out what they promise.

From the *Northwestern Christian Advocate, Chicago.* — For the Soaps manufactured by the Larkin Soap Mfg. Co. we have heard many expressions of satisfaction and commendation. Knowing what we do we recommend the Company with confidence.

The Family.

STORM TOSSED.

Mrs. E. A. Hawkins.

O waves of the storm-cleft ocean,
And clouds of the wind-swept sky;
O bending boughs of the forest,
When the tempest rages high;
O dear little bird, in the hollow
Of your nest in the rocking tree,—
Do you fear when the storm-king marshals
His hosts upon land and sea?

'Neath the waves is the coral grotto
Where the sea-nymphs sport and play;
And behind the storm-swept heavens
The sun shines on for aye.
And the bending boughs fly backward,
And the bird in the rocking nest
Sleeps safe in the Father's keeping
With its head on its peaceful breast.

O soul, in the heaving billows
Of sorrow's storm-tossed sea,
When the heavens are black and angry,
And no light there seems to be,
Rest safe in the Father's keeping
Like the bird in the forest nest,
For the winds and the waves of sorrow
Shall obey His high behest.

And after the night comes morning
When the bird awakes to sing;
And after the storms of winter
The thrill of the coming spring;
And after earth comes heaven
Where joy outweighs our grief,
And the long and weary heartache
Shall find its glad relief.

Then trust, though thy heart be breaking;
And trust, though thou canst not see;
There shall come a glad day breaking,
When the storms and darkness flee;
And brighter will be the dawning
For the dark and starless night,
And joy shall come in the morning
With its full and glorious light.

Providence, R. I.

Thoughts for the Thoughtful.

Let the icy north wind blow
The trumpets of the coming storm;
To arrowy sleet and blinding snow
You slanting lines of rain transform.
Young hearts shall hail the drifted cold,
As gayly as I did of old;
And I, who watch them through the frosty pane,
Unenvious, live in them my boyhood o'er again.

— *Whittier.*

* * *

We should be stepping-stones to heaven, not stumbling-blocks. Christ revealed Himself as the way; and we, as "members of Christ," are part of that way. — *J. L. Hurlbut, D. D.*

* * *

God gives us a great many blessings that we do not ask for. So some people say that there is no need in praying because God gives us what we need without our asking. Yes; but God lets us come to Him and tell Him our wants, and He gives more than we name. Then let us ask for what we need, and come back and thank Him for that and for the royal bounty. — *Alexander McKenzie, D. D.*

* * *

As once towards heaven my face was set,
I came unto a place where two ways met;
One led to Paradise, and one away,
And, fearful of myself lest I should stray,
I paused, that I might know
Which was the way wherein I ought to go.
The first was one my weary eyes to please,
Winding along through pleasant fields of ease,
Beneath the shadows of fair branching trees.
"This path of calm and solitude
Surely must lead to heaven!" I cried,
In joyous mood.
"You rugged one, so rough for weary feet,
The footpath of the world's too busy street,
Lying amid the haunts of human strife,
Can never be the narrow way of life."
But at that moment I thereon espied
A footprint bearing trace of having bled,
And knew it for the Christ's, so bowed my head,
And followed where He led.

— *Anna E. Hamilton.*

* * *

Five minutes spent in the companionship of Christ every morning — ay, two minutes, if it is face to face and heart to heart — will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake or for any one's sake. — *Drummond.*

* * *

A sculptor once showed a visitor his studio. It was full of gods. One was very curious. The face was concealed by being covered with hair, and there were wings on each foot.

"What is his name?" said the spectator.

"Opportunity," was the reply.

"Why is his face hidden?"

"Because men seldom know him when he comes to them."

"Why has he wings on his feet?"

"Because he is soon gone, and once gone can never be overtaken." — *Anon.*

* * *

The upward way cannot be easy — it must be climbing to the end; but as you climb there comes more love of man, more love of God, a blessing of stronger, abler, kinder, happier life, and ever growing over all a quiet, restful sense of something brighter, happier still, beyond; some crown of better life than aught we know of here, which the Lord hath, in the unfolding of the eternal years, for them that love Him. — *Brooke Herford.*

* * *

To wait on a sick bed, or to wait by one, is a sore trial for the sufferer in body or in mind. And to wait, at a distance, for the slow passage of the hours or the days while disease is running its course with a loved one, and while there is nothing to do but to wait, is one of the severest tests of endurance to which human nature is called. Waiting for bad news, or waiting in doubt as to the nature of the coming news, is in many a case a greater strain on the mental powers than meeting the news at the worst when it does come. Yet just because waiting is so hard, waiting is the one duty of the hour to be endured bravely and in hope, when there is nothing to do but to wait. "If I could only do something, instead of waiting in utter inaction," says the longing soul. But you cannot do anything, except to wait; therefore you must be patient and courageous in waiting. — H. Clay Trumbull, in "In Tribulation."

UNCLE RANDOLPH'S GIFT.

Meta E. B. Thorne.

"AND that is *all* you expect to give them?"

"Why, Fannie, I think it is all I ought to give."

"Well, I'm sure, Mildred Merle, you don't know on which side your bread is buttered. And I can't see any reason for it either;" with which inconsequent remark, and a toss of her head, Fannie Merle subsided into the easy-chair whence she had arisen to search for some embroidery silk; and for some moments silence reigned while both needles flew swiftly.

Then she continued: "But I *should* like to know why you 'ought' not to give more to Uncle and Aunt Carroll than a painted photograph case and an embroidered handkerchief, neither of which cost a dollar — though, to be sure, the work counts something, for your embroidery *is* exquisite, and your painting, too, every one knows. But *you* can afford something much more costly as well as I. Didn't you save as much from your allowance for Christmas gifts as I did? I had nearly ten dollars left after I had got what I wanted for papa and mamma and the children."

"Oh, yes, I had over twelve dollars left, but I could use two or three times as much if I only had it. You know how large my Sunday-school class is, and most of them are very poor."

"Well, I wouldn't spend all my money on *them*, I assure you — I love uncle and aunt too much; and even if I didn't, I wouldn't think of offering them a gift that wasn't worth at least four or five dollars. They are rich and have no one belonging to them except our family, so I think it is for our interest to please them, and I mean to do it if I can."

"O Fannie, you are not so mercenary as you would have me believe!"

"Mercenary? Do you call *that* mercenary? It is only the way of the world. Every one gives their best to those who give *them* the best. It *pays*, you know. Lucy Flemming has taken such pains to please her Aunt Mary Lee — made her so many Christmas and birthday gifts and all that — that last Christmas Mrs. Lee gave Lucy a handsome gold watch. Oh, I wish Aunt Rachel would do as much for me!"

"I wish you would not talk so, Fannie dear. It isn't like my true, unselfish sister."

"Why, it's just the way every one *feels*, only all are not honest enough to say so. Of course I shouldn't say it to any one but you, now we're alone and can talk as we please."

"You may be sure I should never repeat it, Fannie, but I should be happier if you wouldn't say it, even in fun, as I know this must be."

"But I *mean* it, I tell you! I'm tired of this giving, giving! I never have a dollar for myself that some cause or other doesn't seem to call for it. If I did as you do, I shouldn't dress half decent."

"Why, Fannie Merle, don't *I* dress 'half decent?'"

"Well, you know what I mean. For instance, you might have had an astrakhan cloak this winter as well as I, but you 'couldn't' — or wouldn't — afford anything but that plain cloth. Such nonsense, when papa makes us a large enough allowance to dress well instead of shabbily! And he and mamma are so kind to give us the fun of choosing for ourselves."

"The responsibility, rather. But, indeed, I do not wish to look shabby, and I am sure you are mistaken. The plain cloth is very nice; and as to the astrakhan — you know I would not wear that under any consideration, on account of the cruel method of obtaining it, any more than I would a bird on my hat."

"I know how silly you are about such matters."

"At any rate, the difference in the cost of the cloaks gave me quite a sum for other purposes."

"Yes, it gave you enough to fit out those little Dodd children so they could go to Sunday-school. And now as you have them in your class, of course, you must spend all your Christmas money on them."

"How you exaggerate, Fannie! But if you saw the improvement they have made, you would be delighted. But all my girls are poor, and I want to give them something of real value that will be useful and a help to them. I really could spend much more and do good with every penny of it. I am so glad, however, that papa gives me such a liberal allowance and finds no fault with my way of spending it."

"Liberal? Humph! I could spend twice as much on my own clothes and little treats, besides such gifts as I would like to make, especially to our Uncle and Aunt Carroll. I love them more than you do, Mildred."

"Do you think so? I am sure I love them very dearly, they have been so good to me. But I think they would not wish us to give them presents so costly that we could do nothing for any one else. I like to give them something I have made; I have so many pleasant thoughts of them while engaged in it, I have the most pleasure from it, no doubt. And do they not enjoy our simple gifts as well as if they were costlier, since they know we love them? I am sure they do not measure our love by the cost of our gifts."

"Perhaps you think so, but I do not."

"Well, you must admit that they do not need our gifts, except as an expression of our love. And ought we not to follow our dear Lord's rule?"

"I wasn't aware He had made any rule on that subject."

"Are we not told to 'do good and lend, hoping for nothing again?' to call to our feasts the poor, 'for they cannot recompense thee?' Surely we should make our Christmas gifts — in His name, you know — to the needy most of all."

"Oh, I don't know! You'll do as you please, I suppose, but do not expect me to imitate you;" and silenced, but not convinced, Fannie picked up her work and left the room, followed ere long by her sister.

Randolph and Rachel Carroll were well advanced in years, and it was their custom to spend the winter season with their beloved niece and only near relative, Mrs. Merle. They had come for this annual visit a week or two before, and this afternoon had gone out with Mrs. Merle, the ladies on a shopping expedition, and Mr. Carroll for a walk. But the latter, finding himself a little out of sorts, very soon turned back. Entering the house, he passed through the back parlor into the quiet little study beyond and settled himself upon the couch where slumber's gentle hand soon "pressed his eyelids down." While he slept his young nieces entered the adjoining room and began the conversation above narrated. By and by their uncle, in a state of semi-consciousness, became half aware of their voices and even of their words, without fairly realizing that he was listening to that not designed for his ear.

For some time after they had left the parlor he remained in the same position with his eyes closed; but, far from being asleep, his mind was never so busy. It was some time before, starting to an erect position with a sudden gleeful smile and a stamp of the foot, he exclaimed: "Ha! I have it! That's good!"

Christmas morning a merry party surrounded Mr. Merle's table, and for some moments there was a confusion of rustling paper, snapping twine, and exclamations of delight, mingled with the twanging of Robbie's banjo and the blare of fife and drum from Rannie and Ray.

Among Fannie's gifts lay a small parcel which, with a delightful suspicion of its contents, she had reserved to the last; hence, when she came to open it, she was the observed of all at the table. Within the wrappers was a small box, which being opened revealed a tiny but most elegant watch. On the inside of the richly chased case were the words: "Fannie Merle, from R. and R. C. Christmas, 189—. 'It is more blessed to give than to receive.'"

"O Uncle Randolph, Aunt Rachel, how beautiful! How can I thank you?"

Nevertheless there was a deeper blush on her cheek than mere surprise and delight would occasion, for there was that in both the gift and its inscription that touched her conscience.

If Mildred was surprised at finding no remembrance from her aunt and uncle she did not manifest it. Slight expectation brings slight disappointment.

But Mr. Carroll now spoke: "You have not been forgotten, Mildred. But tell me, first, dear, which you would rather have — a watch like Fannie's, or the money it would cost to spend as you choose? Don't be afraid to say what you wish. It would not disappoint either of us if you preferred the money to our gift."

If Mildred scarce found courage to answer, her speaking countenance told her wishes.

"I see what you would like. Will you tell me, my child, what you would do with the money?"

"O Uncle Randolph, if you could only see! It is such a hard year everywhere, but especially here in the city. There are some such needy families in the tenement where a number of my Sunday-school class live. There are many children who cannot go to school or Sunday-school for lack of clothing, and I want so much to help them. In one family the mother is very ill, and they need almost everything. Then there is a little lame boy and a blind girl in two other families, and the doctor thinks they might both be cured if they could go to the Children's Hospital and be properly treated. Then, Aunt Rachel, you know how interested you were in our Deaconess Home when you visited it with me. You know our Mercy and Help department are aiding it all we can, but we cannot do half we want to; so you see, dear Uncle Randolph, there is opportunity for all I can do. And — and — and I've been wanting to make a special thank-offering to our Missionary Society ever since I read how they are obliged to retrench on account of the hard times. Oh, if I had a million I think I should want to give half of it there, for I have so much to be thankful for. I think I have never fully realized how much I owe to God that He placed me here in this favored land instead of in India, or China, or the wilds of Africa. But, please forgive me, I have quite forgotten myself, uncle."

We must acknowledge that Mildred Merle is an enthusiast, and so when she was once fairly started on the theme which possessed her soul, that enthusiasm naturally brimmed over.

A tear of sympathy stood in the eye of her uncle, and putting his hand into his pocket, he drew forth an envelope, saying: —

"Then you shall have your wish, not for this year alone, but, I trust, for many years to come. Very, very deeply I regret that, when I was younger and better able to do His work, I did not give God more of my time and effort in distributing the funds He has entrusted to me as one of His stewards. Now I must resign this pleasure in a great measure to you. By this bank-book you will find yourself credited with five thousand dollars. Every year, on the first of December, you will draw the interest and use it *just as you please*. I am sure I do not need to remind you of those words of the great Apostle: 'It is required in stewards that a man be found faithful.' May the Master some day welcome you home with the glad words, 'Thou hast been faithful over a few things, I will make you ruler over many things.' And here is another helpful thought, —

"'Not what we give, but what we share,
For the gift without the giver is bare.'

Now here is your interest money for this year; for although Christmas has already come, I have no doubt you can still find plenty of opportunities for spending it to give yourself and others pleasure;" and into her hands he dropped twenty gold eagles, while the other members of the family looked on in amazement.

Mildred herself, between smiles and tears, and in great bewilderment, vainly strove to speak her acknowledgment, but her eloquent eyes spoke for her, and her aunt hastened to prevent her making the attempt, saying, —

"Come, Randolph, you must give me a little chance, too. Mildred, as the watch was already selected, I think you will have to carry it. If you have any conscientious scruples, you may call it mine," and Mrs. Carroll laughed as she spoke, at the same time laying before her niece a box which disclosed a watch the counterpart of Fannie's, but the inscription read: "Mildred Merle, from R. and R. C. Christmas, 189—. 'The greatest of these is Love.'"

Libertyville, Ill.

SOME DAY OF DAYS.

Some day, some day of days, treading the street
With idle, heedless pace,
Unlooking for such grace,
I shall behold your face, —
Some day, some day of days, thus may we meet.

Perchance the sun may shine from skies of May,
Or winter's icy chill
Touch lightly vale and hill;
What matter? I shall thrill
Through every vein with summer on that day.

Once more life's perfect youth will all come back,
And for a moment there
I shall stand fresh and fair,
And drop the garment care;
Once more my perfect youth shall nothing lack.

I shut my eyes now, thinking how 'twill be,
How, face to face, each soul
Will slip its long control,
Forget the dismal dole
Of dreary fate's dark separating sea.

And glance to glance, and hand to hand in greeting,
The past with all its fears,
Its silence and its tears,
Its lonely, yearning years,
Shall vanish in the moment of that meeting.

— ELIZABETH STUART PHELPS, in *Independent*.

LETTER FROM FOOCHOW, CHINA.

Mabel C. Hartford.

WE had a remarkably quick, pleasant voyage — only eleven days from Victoria to Yokohama. There were twenty-two missionaries on board — all for China except two for Japan. Most of them were returning after a furlough in America. We were fortunate in having for a fellow-passenger the great Viceroy, Li Hung Chang. As we left Vancouver there was a great demonstration. Thousands crowded the wharf, bands played, and firecrackers made day hideous. At Victoria the mayor and leading citizens came on board, as did some Chinese. The latter prostrated themselves before His Excellency.

We were quite surprised at his behavior. He was not at all exclusive, but came on deck and talked with people much more than we had supposed such a great man would do; and I think he must have learned from Europeans to wear his old clothes when traveling, for he dressed like an old farmer all the way over.

Miss Marguerite Wong, the Chinese girl whom Miss Sites brought home, returned with me. The second day out, we went upon deck together, and as His Excellency passed her, he turned around and looked at her. Soon he sent his interpreter to ask who she was, where she had been, etc. The next day the interpreter came and said that when the Viceroy was in America Lady Aberdeen wrote him and wanted him to appoint a delegate from China to attend the World's Congress of Representative Women, to be held in London in 1896. The Viceroy thought he would like to appoint Marguerite. He brought three large books — reports of the meetings held in Chicago and Washington — which he presented Marguerite, saying the Viceroy wanted her to read them and find out what the Congress was to be. He said the Viceroy desired an interview with her. I asked if she should go alone, and the interpreter said I must take her.

Marguerite prostrated herself before him as custom demanded, but the Viceroy put out his hand as if to help her up. He received us both most courteously. He made many inquiries about her family and visit to America, and questioned me concerning her education. He asked her if she would go to England to represent China, and she said, "I should be glad to go if my father is willing." He told her to ask her father and write to Tientsin. She requested that his secretary write to her father asking his permission, and he promised to do so.

When I was talking to the interpreter one day on deck, I spoke of Dr. Hu King Eng, and told him I hoped he would see her when he came to Foochow (he is a Foochow man). The interpreter told the Viceroy all I had said concerning Dr. Hu, and he said, "She is older; it is best that she go also. Marguerite is so young. Dr. Hu would have more courage, and is more used to large audiences." He said further: "I appoint you to ask Dr. Hu for me if she will go to London to represent China; and will you write me of her decision?"

Isn't it wonderful? First, for China to be represented at all at such a Congress, and, second, for our Foochow Christian women to be chosen to do it.

The Viceroy asked if Marguerite had bound feet, and seemed glad that she had not. He also asked if she believed the Christian doctrine. She answered that she believed from her heart. During the conversation I told him that in our schools we taught the pupils to honor and obey their parents. As we left he asked Marguerite where her coat was made, and said it was very pretty. Men are all alike — they notice pretty clothes!

A few days later Miss Trimble and I presented our letters of introduction from Dr. Baldwin to the secretary and Lord Li. Lord Li is one of the finest gentlemen I ever met. He is a handsome man, too. He spoke English very well, but insisted upon using the interpreter when he was by. He held Dr. Baldwin's letter in his hand and said, "If there is any way in which I can serve you, command me." I knew that Dr. Baldwin had written that we would like to see "his honorable father," but I said not a word. Soon he spoke again: "The secretary is a Foochow man. If there is any way in which either of us can serve you, command us." Finally, when he found that we would not ask for an interview, he stated that as soon as the Viceroy was at liberty he would be glad to see us. Lord Li asked the secretary to introduce us to the Viceroy. We were sorry for the poor old man, as he had been receiving all day, so we only stopped a very short time. He was extremely pleasant. One amusing thing occurred. He asked if we had read the books he presented to Marguerite, and when I said I had read some, he asked what they said. I told him a little, and he said: "In America some women marry, and others are spinsters, are they not, according to their own desire?" I replied, "Yes." He asked, "Are you going to be a spinster?" I answered "Yes;" and I did not even blush, which is a sign that I am already an old maid, for I remember once ages ago I used to be bashful when asked that question. He said: "You are not going to make a spinster of Marguerite, are you?" I replied, "We do not meddle with that question for Chinese girls; we have more important things to teach them."

I had some very pleasant talks with the first and second secretaries, who are both Foochow men. They were very kind always, and said they would call when they came to Foochow. I wish they would, but hardly expect them.

I am so happy to be back again in China, but am glad I went home for a year. Every one says, "How well you look!" I feel well, ready for anything now, with God's help always. Conference does not come for a month, so I hope to make one visit to the country. Of course I have no regular work until Conference time.

Foochow, China, Oct. 10.

A NOVEL USE OF SPONGE IN SURGERY.

AN interesting and somewhat surprising use of sponge in surgery is described by Dr. E. Oliver Belt, of Washington, D. C. When a clean sponge is enclosed in a fresh wound the healthy tissue gradually grows into it and fills it, finally absorbing the sponge fibres. This fact has been sparingly used by surgeons, but Dr. Belt has devised a way of applying it to remedy the sunken appearance caused by the removal of an eye. We quote some paragraphs of his paper in the *Medical News* (June 27). He says: —

"To a skilled oculist, the ordinary enucleation of an eyeball is one of the simplest operations he is called upon to perform, and yet there are some cases in which so much of the conjunctiva is destroyed by careless or ignorant operators that it is impossible for an artificial eye to be worn afterward. This is very annoying to a patient, and we cannot blame him if he never forgives the doctor who has so afflicted him. Such cases emphasize the fact that it is the duty of the surgeon not only to operate skillfully for the immediate relief desired, but he should do everything in his power to prevent disfigurement, and when an organ or limb cannot be restored to usefulness, he should at least obtain the best cosmetic results possible. After an eyeball has been removed, and an artificial eye inserted, very frequently it is not as prominent as the good eye. It has a *sunken appearance*, which attracts attention at once to the fact that the eye is artificial. To remedy this defect has been a problem for ophthalmologists for years.

"One of the most satisfactory operations heretofore practiced is that known as Mule's operation, which consists in the evisceration of the contents of the eye, and the insertion of a hollow glass globe in the sclerotic, which is sewed in. This proved fairly satisfactory, but there is some danger of the globe being broken, and occasionally the stitches come out and the globe escapes. There is also the risk of sympathetic ophthalmia where the entire eyeball is not removed. To obviate these difficulties and at the same time secure a full orbit, I have devised a method of sponge-grafting which seems to meet the requirements without the disadvantages of other methods."

Dr. Belt goes on to describe his operation. After removing the eyeball by the ordinary method, stopping the flow of blood, and applying antiseptics, the procedure is as follows: —

"A globe of fine, soft sponge about three-fourths the size of the eyeball (previously sterilized in five per cent. formalin solution and rinsed in salt solution) is then inserted into the socket, or capsule of Tenon. The conjunctiva is brought together and sewed with rat-tail sutures. The eyelids are then closed with compress and bandage. In a few weeks the sponge is filled with new tissue, which in time becomes firm, solid flesh, making a full orbit and a fine support for the artificial eye. The sponge fibres are apparently absorbed. I have performed this operation in five cases with fairly good results in all. . . Not only has this operation advantages over other methods in recent cases, but in old cases in which the eye was removed months or years ago, when there is sunken appearance of the artificial eye, the socket might be reopened and a sponge inserted.

"Since making my investigations, I find that Prof. D. J. Hamilton, of Edinburgh, practiced sponge-grafting for old ulcers in 1880, since which time a few other physicians have tried it in fresh wounds, and some other similar conditions that skin-grafting had been used in. However, I cannot find in all the medical literature in the library of the Surgeon-General's office any mention of sponge being used as I have suggested and tried."

HE HAD A BABY.

A TOUCHING conversation once took place on the train as the writer was on his way for a visit among friends in the East, as follows: —

"No, I won't drink with you today, boys!" said a drummer to his companions, as they settled in a smoking car and passed the bottle. "The fact is, boys, I have quit drinking; I've sworn off."

"What's the matter with you, old boy?" sung out one. "If you quit drinking, something's up. What is it?"

"Well, boys, I will tell you. Yesterday I was in Chicago. Down on Clark Street a customer of mine keeps a pawn-shop in connection with other business. I called on him, and while I was there a young man, not more than twenty-five, wearing threadbare clothes, and looking as hard as if he hadn't seen a sober day for a month, came in with a little package in his hand. He unwrapped it, and handed the article to the pawnbroker, saying, 'Give me ten cents.' And, boys, what do you suppose it was? A pair of baby's shoes — little things, with the bottoms only a trifle soiled, as if they had been only worn once or twice. 'Where did you get these?' asked the pawnbroker. 'Got 'em at home,' replied the man, who had an intelligent look and the manner of a gentleman, despite his sad condition. 'My wife bought 'em for our baby. Give me ten cents for 'em — I want a drink.' 'You had better take the shoes back to your wife, the baby will need them,' said the pawnbroker. 'No, s-she won't, bec-ause she's dead. She's lyin' at home now — died last night.' As he said this the poor fellow broke down, bowed his head on the show-case, and cried like a child. Boys," continued the drummer, "you may laugh if you please, but I — I have a baby at home, and I swear I'll never take another drink." — *National Temperance Advocate.*

The Married Son and His Parents.

A GREAT many people expect that a man after marriage will, as a matter of course, identify himself with his wife's family rather than his own. Mothers often feel this keenly, and wonder, in their loneliness, how their dear sons can forget them so readily. Have all the years of loving care and intimacy counted for nothing? If anything is said, the only consolation offered is the old couplet: —

"A daughter's a daughter all her life,
But a son's a son till he marries a wife."

Does the Fifth Commandment, then, apply only to daughters? Too many mothers could say as one lately did: "My married daughters write to me every week and come home often, but I don't know much about my son. He has seldom written to me since his marriage, and he never writes much about himself or his affairs; lately he has left my letters for his wife to answer. He hasn't been home in two years." In the ideal marriage the wife wishes her husband to continue his love and devotion to his parents and old home, just as she does to hers. When this is not the case something is wrong. — *Congregationalist.*

They Wouldn't Hear Him.

ANGELICA invited her young man to the evening meal. Everything passed off harmoniously until Angelica's seven-year-old brother broke the blissful silence by exclaiming: —

"O ma, yer oughter seen Mr. Lighted the other night when he called to take Angie to the drill. He looked so nice sittin' 'longside of her with his arm" —

"Fred!" screamed the maiden, whose face began to assume the color of a well-done crab, quickly placing her hand over the boy's mouth.

"You oughter seen him," continued the persistent informant after gaining his breath and the embarrassed girl's hand was removed. "He had his arm" —

"Freddie!" shouted the mother, as, in her frantic attempt to reach the boy's auricular appendage, she upset the contents of the teapot in Mr. Lighted's lap, making numerous Prussian war maps over his new lavender trousers.

"I was just going to say," the half-frightened boy pleaded, between a cry and an injured whine, "he had his arm" —

"You, boy," thundered the father, "get out!"

And the boy did so, exclaiming as he ran, "I was only going to say Mr. Lighted had his army clothes on, and I leave it to him if he didn't." — *Exchange.*

Boys and Girls.

FIVE LITTLE BROTHERS.

Five little brothers set out together
To journey the livelong day;
In a curious carriage all made of leather
They hurried away, away!
One big brother and three quite small,
And one wee fellow, no size at all.

The carriage was dark and none too roomy,
And they could not move about,
The five little brothers grew very gloomy,
And the wee one began to pout.
Till the biggest one whispered, "What do you say?
Let's leave the carriage and run away!"

So out they scampered, the five together,
And off and away they sped.
When somebody found that carriage of leather,
Oh, my! how she shook her head!
'Twas her little boy's shoe, as every one knows,
And the five little brothers were five little toes.

— *Water Lily.*

WILLIE'S QUEER MEDICINES.

Adelbert F. Caldwell.

"THERE! 2 plus 6 equals 8. That's clear!" exclaimed Willie, turning from his book to his slate. "Now if the man has eight dollars, how many sheep can he buy at three dollars each and have two dollars left? Let's see — oh, dear! What's the use bothering 'bout such things? I'm going to be an artist, so what do I care for the man and his sheep?" and Willie laid down his arithmetic — to him so troublesome when he wanted to play — with an almost defiant "There!"

Grandma looked up from her work, perplexed.

"I can't do it, anyway!" continued Willie. "I don't like arithmetic one bit."

"I'm afraid my little boy doesn't feel well," suggested grandma, looking over her glasses.

"Why, of course, I do, grandma! Just feel my pulse," and Willie put out his plump little wrist for grandma to feel.

Grandma took it in her hands, looked at the clock, and began to count: "One — two — three — four — five," very slowly.

"There, I'm not sick, am I, grandma?" asked Willie, when grandma ceased counting.

"Yes; I'm afraid you have a very serious trouble, or complication of troubles," answered grandma soberly, and she appeared very grave.

Willie looked disturbed, for it was excellent skating, and he had been promised a whole afternoon on Wilson Pond; and, better than all, his little friend, Ralph McKenney, was to be there, too.

"I think your trouble may be cured, but 'twill take time — not long, I hope," said grandma, more cheerfully.

"More'n this afternoon?" asked Willie, anxiously. "My throat isn't the least bit sore, honest true, grandma!"

Grandma opened the door to leave the room.

"I won't be gone long, but while I'm in the library take your book and work hard on your examples. Your trouble needs a good deal of application."

When grandma returned she carried in her hand a tiny brown "grip."

"Is that full of medicine, and must I take it?" asked Willie. "I don't feel sick — I'm *sure* I don't!"

"My remedies are not hard to take, and they are known to be a sure cure," answered grandma, smiling.

She opened the "grip" and took from it some little squares, carefully done up in tissue paper.

"What can they be?" thought Willie.

"Let me feel your pulse once more," said grandma.

Willie held up his wrist again.

"One — two — I You need something to increase your ambition," said grandma, looking very wise. "Let me see!" and she unwrapped one of the mysterious little squares. "There, I'm sure this will help you. Take it, at least, once a day, or it may be taken whenever you feel the spells coming on."

"Yes, ma'am," said Willie, slowly.

"Of course, we call this the Read Treatment," so explained grandma.

Willie took the little square — which was a white card — and read — "Only continued and earnest application leads to success."

"One — two — three," again counted grandma. "Another trouble you have is Easily Discouraged."

Again grandma took out another square.

"This should be taken whenever the *first symptom appears.*"

Willie read the remedy: "If at first you don't succeed, try, try again."

"Let — me — see," said grandma, thoughtfully. "I believe you are troubled with 'I Can't!'"

Out came another remedy: "I can! I will!"

"I know this will cure that awful 'Can't' disease," said grandma, quietly.

"There!" when the remedies were all explained and careful directions given. "I know a constant use of these will cure every trouble my little boy is subject to," and wise Dr. Grandma kissed the little fellow as she spoke.

"I'll take them *every time* I feel the spells coming on," replied her little patient understandingly, as he gathered up his queer medicines.

Kent's Hill, Me.

— A little boy friend observed, when asked why he remained on his knees after he had finished his prayers, "Well, mother, you know it says in the hymn, 'Satan trembles when he sees the weakest saint upon his knees;' so I thought I'd make him shake a little longer." — *Watchman.*

Editorial.

ABSOLUTE LOYALTY.

IN our opinion every way the safest and most wholesome injunction to be strongly laid upon the consciences of all professing Christians is the duty of absolute loyalty to the Lord up to present light, combined with an eager seeking for all possible further light. If this were steadily pressed, the very best results, it seems to us, must follow. Nothing less than this will God accept as fitting service. Nothing more can be required as the condition of completest approval. It is an intelligible and every way reasonable demand which no one can object to as overstrained. It is fully within the compass of every soul. Whoever shrinks back from it must lie under more or less condemnation. It is extremely practical in that it points directly at complete obedience and can be readily tested in the daily life. Let it be firmly, yet lovingly, insisted on as the only proper position for every member of the church.

PSALM SINGING.

THOSE progressive people who are apt to wonder, and perhaps fret a little, at their neighbors that so persistently block the wheels and cling to the past, averse to all change, wedded to the customary, may find some comfort in the fact that evidently times are better in this respect than they once were, and hence may fairly be expected to get better still. The deep-rooted, ingrained conservatism which seems to be, especially in religious things, the nature of such numbers is illustrated by the immense difficulty with which Sternhold and Hopkins' version of the Psalms was ousted from the church services. This version, completed in 1562, served well its purpose for a season, but had few real merits, and after a century or so fell into general contempt on the part of most people with any taste or culture. Wesley called it "scandalous doggerel." It gave such great offence in towns that congregational singing fell into almost entire neglect. It was time for a change, the reformers thought. So a new version was prepared by Nahum Tate and Nicholas Brady, and in the opening days of the eighteenth century it began a little to supplant the old. But it took a full hundred years of struggle before the improved form superseded the familiar. The bulk of the rustic congregations continued to cling, well satisfied, from decade to decade, to the psalmody they had learned from their fathers. It seemed to them profanation to disturb the familiar lines or replace them by new-fangled phrases; and though what was then new seems to more modern ears antique and objectionable enough, two hundred years ago it was objectionable on quite other grounds, and was counted as little better than the abomination of desolation because it disturbed the hallowed associations of the past. Verily, it is well to be tender of such associations; but when they stand squarely across the path of greatly needed improvements, there is such a thing as respecting them too much and permitting sentiment to smother sense.

It was only after another bitter and obstinate resistance, which has not even yet, in all sections of the church, entirely given way, that psalm singing was replaced by Christian hymns. Long and loud were the complaints that "men's poems," mere "human compositions," were suffered to cast out "the word of God," "as if the words of a poet were better than those of a prophet." The Calvinistic churches were especially wedded to the Psalms, and made it a matter of strong conscience not to yield them in favor of later hymns. The controversy was vehement, but the hymns conquered, and the average mind of today finds it difficult to understand why a purely Jewish hymnody was suffered so long to usurp a place in the Christian Church for which it never was designed or adapted. Certainly the ever-increasing wealth of sacred song is one of the chief comforts and glories of our worship both in private and in public, and we would not, most of us, now dream of attempting to crowd back our devotional thoughts into the molds that were cast by Hebrew minds three thousand years ago.

There is encouragement, we think, in this bit of history for those who are tempted to be impatient because matters move so slowly on some similar lines of reform pertaining to our version of the Scriptures, or our way of looking at the process by which the Bible came to be. It is doubtless well that conservative minds should check the possibly too rapid rush of those more radical, and compel them to examine and reexamine, to prove and doubly prove, before changes are admitted in things where a little error might do much harm. The brakeman has his place as well as the fireman. God has made men different; and He has wisely so arranged the distribution of mental gifts as to secure in the long run, by the interplay of intellectual forces, the golden mean between stagnation on the one hand and destruction on the other. Hence it only remains for each to do the work which he feels to be assigned him, and possess his soul in peace, assured that, so long as the Lord reigneth, earth will have reason to rejoice.

THE HIGHER OUTLOOK.

IN all lines of art and business the smaller prizes are gained with little difficulty, while the larger ones cost earnest and persistent endeavor. The climber gains easily the foot-hills and possibly with little difficulty mounts the lower shoulders of the mountain, but the higher ranges are attained only by a concentration of purpose and energy. He desires to gain the summit and is prepared to put forth the requisite exertion to reach the goal.

In the religious life there are the minor and major attainments. Into some of them we come easily, while others require a more complete devotion and greater constancy of exertion. We get over the foothills and begin the great ascent, when, possibly, we think it best to camp for the night, or, it may be, for the season. The stakes once driven down are hard to be pulled up. We get used to living there, and have a dread to move on. We mean to ascend some time, but the delay of each day renders the upward movement less probable; and possibly the Master comes to find His pilgrim but part way up the ascent. For many a one in the last hours the Lord has sent His chariot to lift them to a better outlook before leaving the planet.

Dr. L. W. Pilcher, for twenty years a devoted missionary in China and head of the Peking University, tells how he dwelt upon a wide and comfortable shoulder of the mountain. The place was excellent, though not the best. The pit from which he had been delivered was below, but upward towered the mount of vision "with its brow bathed in eternal light and from whose crest the ever-widening view stretched away to the very gates of pearl." "Year after year," he says, "I continued to dwell there. Earnest men and women passed me in their journey toward the light that blazed overhead. They often stopped and urged me to go with them. With Bible in hand they pointed out the promises of God which gave assurance of a loftier experience and a broader vision. I often felt drawn to follow with them, but with decreasing satisfaction and diminishing pleasure continued to dwell upon my chosen terrace, with a beautiful but narrow view. Each time I wished them godspeed, and each time was left behind."

After many years of neglect, he concluded to fall in with the trail of pilgrims and mount to the better outlook reported above. Unused to the road, he made poor headway, but, in spite of stumbling, he determined to move on. Then the light began to stream in, slowly filling the soul. By faith he mounted higher, until he stood upon the summit bathed in light, with overflowing joy. The experience was blessed. The joy was unspeakable. He asked for a great deal, but declared the Lord gave more — exceeding abundantly above the asking or thought. "I now stand," was his last testimony, "on the mountain-top. Clouds of doubt no longer rise to this altitude. The light that is all around, streaming forth from the throne of God, is too bright and all-pervading to permit a shadow." His soul had entered the rest of faith, the land of Beulah, where the birds sing and the flowers bloom the year round.

A Good Work.

THE four district conventions held last week by the New England Conference Missionary Society were very successful in all respects but one. The weather was excellent throughout, the local committees thoroughly advertised the meetings, the ladies provided bountiful entertainment, and the speaking was of an exceptionally high order; but the audiences were slim. Neither people nor preachers showed much interest. Herein they missed an amount of instruction and inspiration which would have been greatly to their advantage. Dr. W. F. Oldham, now of Delaware, Ohio, founder of our youngest mission — that in Malaysia, with its magnificently successful Anglo-Chinese school at Singapore — is easily one of the best missionary speakers in the country, and the four addresses he gave will not soon be forgotten. Dr. Hoskins poured forth a wealth of incident and illustration gathered from his thirty years' experience in India that brought the intensely interesting nature of that work closer home than ever to the hearts of his hearers. And that Dr. S. L. Baldwin did admirably hardly needs to be said. For clearness of statement, fullness of information, and solid good sense, he has few, if any, equals. In addition to these missionaries, Dr. W. T. Smith, of the Mission Rooms, honored New England with his presence, and much impressed the people whom he met as a thoroughly earnest Christian worker, greatly intent on the salvation of the world. His words were helpful to the cause. That such meetings are well adapted to do much good, if only audiences can be obtained, we are very sure; and we only wish that some means might be found to break up the too prevalent apathy in this matter and induce an attendance that would encourage the managers of our missionary operations to plan for other such gatherings. The labors they put forth deserve better appreciation.

University Sermons.

THE third in the series of University sermons now in course of delivery on successive Sunday evenings at First Church, Temple St., was given last Sunday night by Rev. J. R. Day, D. D., chancellor of Syracuse University, N. Y. Dr. Day was pastor of this church fourteen years ago and removed from this charge to St. Paul's Church, New York city. A large congregation gathered to greet him, including several neighboring ministers. The theme, "The Voice of God in the World," was based upon the text (Heb. 1: 1 and 2): "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

This text, he said, contains one of the most surprising facts, if not the most stupendous, stated in the compass of the Book. It is astounding that God — the infinite, unsearchable, exalted — will speak to man — the finite, weak, humble. There are times in every man's experience when this fact is almost unbelievable; yet when we think deeply and consider man's desperate need, we see that it is imperative that God should speak to man. God would not be God if He had created man with such infinite necessities and possibilities and had not provided a way to communicate with him.

How, then, will He speak? At first thought we say, In some remarkable and mysterious manner. God to our concept is something vast, consequently not a few seek for God in nature and do not expect to find Him elsewhere. In the voice of the earthquake and the thunder they think to hear Him. But God is not found in nature. That is not the way He speaks to men. That is not His original first-voice. Nature has nothing to say with respect to the character of God; nothing of ethics; rain and sunshine are alike to the evil and the good. When come days of affliction, nature gives no reply. No hint of immortality can be found in nature until something outside of nature appeals to something in the heart and in that light the heart seeks in nature the symbols of its desire.

Again, God does not speak to man through the written Word. Indeed, the written Word grew out of an experience. After the establishment of Christianity years passed before the New Testament was written. Many of the early saints never saw the written Word as it now exists. The New Testament presupposes a living church having a living faith. God could not in an infant world put Himself into arbitrary signs which must change with the progress of civilization. God must speak to man in a language that shall appeal to every age and every nation. The Book is not the voice of God, it is the *record* of His voice — the mariner's chart that marks the path.

God in times past spoke through the prophets, but the time came when it needed that the man who should be God's voice should be infallible, therefore He sends His own Son. He comes as a man, yet, lest men should mistake, He asserts His divinity by treading under feet the forces of nature, the while He always manifests Himself as a man. He breathes up to God like a man and He talks down to man like the Deity.

The Son is God's voice in interpreting and fulfilling the old sacrificial economy. That old economy was the attempted expression of a perfectly obedient, subservient, and willingly subject man. Christ is Himself the merged sacrifices — the author and finisher of our faith — and through Him we emerge from the dispensation of symbols and types.

Christ shows, also, the relation between fellow men. Human nature is selfish. "The main chance" is our creed. The Master reverses this. He loved those who rejected Him and — wonderful the record! — commanded His apostles to preach His Gospel — *beginning at Jerusalem*. He shows that helplessness should win love, that the measure of our brother's need should be the measure of our compassion.

In the third place, Jesus became the voice of God with regard to the eternities. He first made real the thought of heaven. Not by discussion or argument, but as a natural and accepted fact, He spoke of the future life. Nature comes to perfection here. A flower could not be more perfect should it exist for centuries. Man, alone, is a bud, hidden, compressed into a calyx. Only through this lifting of the horizon by Jesus is man shown to have a square chance. In the eternities shall he grow and expand into the perfect flower which God designed. Could anything be better?

The closing service of this series, next Sunday night, will have special reference to the life and work of Mrs. Mary B. Claflin. Dean Huntington will preside and give an address. Addresses will also be given by Mrs. Alice Freeman Palmer and by the pastor, Rev. C. L. Goodell. Special music from students will be given.

Personals.

— Bishop Hartzell has promised to keep the readers of ZION'S HERALD informed concerning his tour of investigation and travel through the Dark Continent.

— Rev. Dr. A. R. Thain, now of Tabor, Iowa, has accepted the position of editor of the *Advance* of Chicago.

— The *Indian Witness* announces the marriage of Rev. R. H. Madden of the Indian work to Miss Christmas.

— Rev. R. N. McKaig is announced to hold revival meetings at all the Spring Conferences presided over by Bishop McCabe.

— Rev. F. C. Lockwood, Ph. D., has been transferred to Utah Mission and appointed to the pastorate of Iliff Church, Salt Lake City.

— Rev. Dr. and Mrs. J. F. Goucher recently held a reception at their home in Baltimore for Methodist students of Johns Hopkins University.

— Rev. and Mrs. I. H. Packard, of the New England Conference, are now in Venice. They expect to return to this country about the first of March next.

— The *Northwestern* says in its last issue: "Rev. and Mrs. W. P. Stoddard, of Mt. Pleasant, Iowa, mourn the loss of their little boy, Harlan, who died Nov. 18."

— The *Central* says of Bishop Bowman: "He is vigorous and active, and has now a long list of engagements requiring many miles of travel and a large number of public addresses."

— Rev. C. A. Littlefield, corresponding secretary of our City Missionary Society, is in Chicago to participate in the sixth annual meeting of the National City Evangelization Union, and will report the proceedings for our columns.

— The coroner's jury rendered a verdict that Rev. James Miller, D. D., pastor of the Methodist Episcopal Church, Bloomington, Ill., who was found dead at the opening of an alley in Decatur, Ill., in the early morning of Nov. 24, took his life with his own revolver.

— Rev. W. P. Odell, D. D., of Richmond Ave. Church, Buffalo, is meeting with such success that a new edifice is a necessity. A church, to cost $50,000, will soon be erected. The *Christian Uplook*, in announcing this fact last week, concludes: "Dr. Odell is laboring with great acceptability. His sermons are in demonstration of the Spirit and of power. At every service there are seekers of salvation."

— A writer in last week's *Christian Intelligencer* upon "Memorable Graves," reminds us that "Opposite Bunhill Fields [in London] is the Wesleyan Methodist chapel, where both John and Charles Wesley preached. John Wesley was buried directly back of this chapel, and a noticeable white marble column, surmounted with his bust in life size, is on the grassy lawn before the chapel. But his brother Charles lies on the other side of the city, within the same churchyard as does the renowned actress Sarah Siddons — the cemetery connected with the parish church of old St. Mary."

— Mr. G. W. B. Jackson, of Charlestown, an official member of Trinity Church, and draughtsman for several years at the Navy Yard, died suddenly on Sabbath afternoon after an illness of only twenty-four hours. He was one of the most valuable laymen in the church, and seemed to be in the very prime of life and usefulness. He will be greatly missed in all the work of the church of which he was so influential a member, and to his own family the loss is irreparable. The burial will be at Kittery, Me., the birthplace of the deceased.

— Congratulations and unstinted praise are due Mrs. Myra Goodwin Piantz, wife of President Piantz, and Mrs. Edith S. Davis, who have just completed an endowment of $100,000 for Lawrence University, Appleton, Wis. For nine months these indefatigable women have gone about among Wisconsin Methodists, leaving home for a few days or week at a time, as circumstances permitted. Mrs. Piantz writes in a private note: "We feel it has been a matter of faith in God, though we have worked desperately." Now that Mrs. Piantz is freed from this financial responsibility, we hope to soon secure one of her always interesting stories for our columns.

— With sadness we record the death of Miss Julia S. Lawrence, of West Enosburg, Vt., one of our valued contributors. Possessing literary ability of a high order, her stories in the Home Department of the HERALD have always been enjoyed by our readers and copied extensively by other papers. For years Miss Lawrence has struggled against disease, her indomitable spirit triumphing over the frail body. Her sister writes in a private letter: "For eleven months Julia has been in bed a great deal of the time and suffered much, but all that time, and for years before, she has been so patient and cheerful, so interested in what interested others, especially our Missionary Society and the King's Daughter's Circle, that she kept her own troubles in the background."

— The *Michigan Christian Advocate* of last week publishes the Thanksgiving sermon delivered by Rev. Herman C. Scripps, in Cass Avenue Church, Detroit. Mr. Scripps was formerly a member of the New England Southern Conference.

— Prof. E. T. Nelson, of Ohio Wesleyan University, has been compelled to give up his work for a short time, owing to prostration. He has been taken to the Clifton Springs Sanitarium, where it is hoped his usual health will be restored.

— Miss Gertrude Gilman, of Springfield, Vt., who went to China with Miss Hartford, under appointment of the W. F. M. S., has safely reached her destination at Tsun Hua in North China. Her friends will be glad to know she is well, that she has already entered upon the work of mastering the difficult Chinese language, and is making herself useful in many other ways.

— We venture to present to our readers a characteristic paragraph from a personal letter written by Rev. G. M. Steele, D. D., of Auburndale, Dec. 1: —

"I have been corked up in a bottle nearly six weeks! Am running two sets of rheumatism and one or two side dishes in the disorder line. Have got to my classes by riding back and forth. Last Saturday was the first time I ventured to walk away from the house. Am slowly improving, and am reasonably happy."

— The editor of the *Methodist Herald*, Minneapolis, in referring to the sentence of six years in a penitentiary imposed upon Rev. J. C. Hull for an attempt to poison his wife, says: "He was always aspiring to some important appointment for which nobody but himself thought he was fit. He was a conspicuous, and perhaps somewhat abnormal, example of that very large class of people whose estimate of themselves the world uniformly accepts at a discount."

— Bishop Vincent sailed from New York last week for several months' official service in South America. He goes by way of Barbadoes to Para, on the Amazon, then 1,200 miles up the Amazon to Manaos, back to Para, and on to Pernambuco, Rio and Buenos Ayres. He will make an excursion up the Plata, visiting several of the churches on that river, and later on will cross the Andes to Chile, where the session of the South America Conference will be held, and the new South American Mission approved by the General Conference will be organized. He will visit several churches and schools on the west coast, and reach home by way of Panama in the spring. He is to be accompanied by John Searles, son of John E. Searles, of Brooklyn.

Brieflets.

It is hoped that the ministers, and indeed all our friends, will make good use of the rapidly fleeting days of the old year in the canvass for new subscribers.

We are gratified at being able to announce that the First Swedish Methodist Episcopal Church in this city, on Ferdinand Street opposite Isabella Street, near Providence Depot and Columbus Ave., will be dedicated Sunday, Dec. 20, at 2.30 P. M., with sermon by Bishop Mallalieu. It is hoped that many of the members of our church in this city will attend this service and encourage our Swedish people by their presence.

The writer of such a criticism of Dr. John Watson ("Ian Maclaren") as appears editorially in the *Epworth Herald*, is rather to be pitied than censured.

Dr. R. C. Beebe writes from Nanking, China, Oct. 31: —

"Our annual meeting has just closed. It was an occasion of great spiritual blessing to all of us — to the natives as well as to the missionaries. At the revival services some thirty or more made a profession of faith and were received on probation. I think that all of us look for a period of revival, and hope for great things this coming year. Bishop Joyce pleases every one, and his being here two years will be a great advantage in many ways."

Postage stamps should in every case accompany manuscript sent to us for examination in order to insure its return to the writer if rejected. This office will no longer hold itself responsible for copy sent without the requisite stamps.

The *Italian American*, published monthly in the interests of the Italian Methodist Episcopal Church of Boston and edited by Rev. W. D. Bridge, presents in the December issue an attractive picture of Rev. Gaetano Conte's three little daughters, in peasant costume. Mr. Conte is pastor of the Italian Church, and is accomplishing much good among his countrymen at the North End. He also helps edit the *Italian American*. The work of the Italian Methodist Church is entirely separate from the Epworth Settlement, and funds designed for the former should be sent directly to Mr. Conte. Boston Methodists generally do not realize how rapidly the Italian work is growing.

It would greatly serve the church at large if our ministry, with gentle spirit but determined purpose, would seek to carry out the following injuction of Bishop Warren, which appears in the *Peninsula Methodist*: —

"Every church official should take a loyal Methodist paper or resign. In case he does not so take his stalwart ignorance out of the councils of the church, the authorities should send his resignation in to him."

Those of our readers who are planning to remember their friends at Christmas with some gift that will be serviceable, are reminded that, to many, a year's subscription to ZION'S HERALD would be most highly appreciated and a source of continuous blessing.

At a recent meeting of the committee appointed by the last Wesleyan Conference at its session in Liverpool to consider an extension of the pastoral limit, a resolution asking Parliament to sanction the substitution of the word "six" for "three" in the clause of the Deed Poll which refers to the years of a minister's appointment to a circuit, after prolonged discussion, was rejected by a majority of 21 to 6.

The Boston *Transcript* of Nov. 28 contains an earnest appeal to the public to contribute the means to lift the debt of $3,000 remaining on the Deaconess Hospital, that they may be able to meet the pressing demand for enlargement. The trustees do not feel justified in enlarging while the present debt remains. It is pleasant to add that a generous friend has already sent in a check for $1,000, and the trustees feel encouraged to believe that this is but the forerunner of other contributions. The Hospital is taxed to its utmost capacity, and receives many words of praise for the excellence of its work.

It has been the custom of a few generous friends to place at the disposal of the editor and publisher at this season of the year certain sums to pay the annual subscriptions to ZION'S HERALD for a circle of readers who greatly prize its weekly visits, but who would not be able otherwise to possess it. We advise our readers that the demand upon their generosity this year is particularly urgent.

SIDE GLANCES AT THE PACIFIC NORTHWEST.

"Argus."

THERE was no boasting among the residents of western Washington this year about the balmy breezes and fragrant flowers of Thanksgiving week, which have heretofore been the themes of tantalizing letters to blizzard-stricken friends in Eastern States. Bright sunshine flooded a cloudless sky for several days, but it seemed somewhat pitiless because the ground was covered with snow and frozen slush and a benumbing wind whirled the lingering flakes from the trees and caused the people to huddle around a fire or hurry through their outdoor work in a desperate scramble to escape from the cold. A warm and seductive breeze from the south, known among the Indians and old residents as a "Chinook wind," began to fan the treetops along the foothills of the Cascades, and playfully caress the huge masses of ice and snow of the higher altitudes. The stern outlines relax, rivulets leap and splash, and great avalanches plunge downward with a crashing roar, tearing out massive bowlders and uprooting trees on the way to the depths below. Rivulets swell into torrents, and in the valleys the torrents pour into the rivers, and the rivers become floods sweeping onward into Puget Sound. Many miles of railway track were washed out and telegraph lines torn down, and for nearly a week no mail was received from the East. An "Oregon mist" hovered over the valleys, but the mist, although quite copious, did not cause the flood. One afternoon, when the sky was leaden and dense and a sharp wind blew in from the north, little specks of snow began to fly, and soon the ground was covered with a mantle of spotless white. On the Saturday before Thanksgiving the snow came straight down all day in great white flakes, and made the people think more and more of an Eastern Thanksgiving time, but ere the day arrived the beauty and poetry of the occasion had been turned into "ashes" by a spectacle of frozen snow and slush. The floods and the snow have taken away the prestige of the Evergreen State for midsummer Thanksgiving weather, and many have reached the sensible conclusion that no two winters are alike on Puget Sound.

* *

Thanksgiving is observed here much as it is in the older States. In the city, churches in different sections unite and hold a forenoon service with the customary collection for a hospital or charity organization. In the afternoon families and neighbors unite and enjoy a special dinner of turkey, goose, duck, chicken, or — clams, as desire may suggest or purse allow. Some observe the good old custom of hunting out poor families and sending them a basket or box full of good things, and others invite a number of homeless young men, so numerous in the Northwest, to share their hospitality.

* *

The words of praise uttered by Bishop Cranston respecting the work of the Woman's Home Missionary Society in the Pacific Northwest are heartily seconded by many preachers of this region who have been helped by the noble band of women composing the Society. None but those who have passed through the privations and bitter trials that sometimes fall to the lot of a frontier preacher, know how to fully appreciate the sense of relief and genuine joy produced in the parsonage by the reception of a draft for money, or a box or a bag filled with warm clothing, sent by the loving members of an Eastern "auxiliary." "Argus" could name many men in the Northwest, if proper, who are enduring the bitterness of grinding poverty for the sake of preaching the Gospel. In a number of cases they have left lucrative employment and refined surroundings and gone to small stations where the wickedness is of the hard, sullen, defiant kind, the church lukewarm, and the prospects of a support extremely uncertain. A man may become hardened to this kind of a life in time, but the wife and children must suffer, and sometimes they suffer keenly. All honor to the wives of the heroic men who are giving themselves to this work! They patch and mend, and study kitchen economy until they can make a dollar accomplish wonders in the household. One little incident comes to mind — one among hundreds of a similar kind — of a young preacher's trials soon after moving to "Poverty Charge." He was compelled to use his first quarter's missionary money in paying debts on the old charge and the expense of moving to the new appointment. For three months the family "skimped" along on the bare necessities that could be purchased with a weekly collection of $2 and $3. Soup bones were a frequent luxury in the interest of economy. One day the preacher hunted through a pocket-book and found some unused postage-stamps, which were exchanged at a grocery store for some article of food. Shortly before Christmas a bag arrived containing a supply of warm underclothing and other garments. A box of Christmas presents for the little folks gave special pleasure to the parents. The bag was supplemented by a draft for $20. Think of the relief to the preacher, and then imagine, if you can, how his wife felt! What a deep satisfaction it must have been to the mother heart to find in the bag a nice assortment of children's garments "just a fit," and "what she had been wanting for a year." Women, and men for that matter, who read the foregoing could make their Thanksgiving generosity last the entire year by assisting some local society in the work of helping the preachers in undeveloped sections of the country.

* *

A singular instance of religious fanaticism has developed along the water front in Seattle. A few who know about the case point out a small schooner moored near a wharf, and laughingly remark that the owner expects to sail away as a foreign missionary when the Lord tells him to go. The owner of the vessel is a sensible young fellow who takes work of any kind that he happens to find. He built the boat and furnished it himself, and while waiting for the command to sail for some foreign land, he makes it his dwelling.

* *

There is a certain well-known town in Washington where Methodism is compelled to face a peculiar form of desperate wickedness composed of infidelity and free love. The place was founded by an infidel colony, and the founders declared that all religious organizations should be excluded. In spite of this determination the Methodists have gained an entrance and own church property in a close addition. One suggestive feature of the situation is that five of the leading business men refuse to make oath or affirm when they go on the witness stand, but give bonds to assure the court that they are telling the "whole truth and nothing but the truth." Under such circumstances it is almost impossible for a church to get help from "outsiders."

* *

Presiding Elder Van Duren, of Spokane District in eastern Washington, says that one difficulty with the advancement of church work on his district is the over-churched condition of some of the towns. In one place of 1,200 people there are fifteen church organizations. The Congregationalists, Southern Methodists and Evangelical Association have organized within the last two years, and the Southern Methodists are now building a very commodious and modern church building. This is probably an extreme case of too many churches, but it is generally true throughout the entire region that a most unholy denominational competition prevails. It is also noteworthy that the connectional system of the Methodist Episcopal Church gives it a peculiar advantage over other forms of church government and enables our preachers to finally gain control of the field.

* *

Arrangements are being made for a presiding elders' convention, to be held at Walla Walla, Wash., Dec. 8 to 10. Four Conferences will be represented, and between twelve and fifteen district superintendents will be in attendance. There will be papers and discussions bearing on the general work of the church in the Northwest. It requires elements of a heroic character to be a frontier presiding elder. They generally get a salary equal to ten per cent. of the amount paid the preacher, including missionary money. House rent and traveling expenses consume a large percentage of the elder's income, and many other discouraging features make the office particularly undesirable here; and yet there is always an abundance of "victims" ready to be sacrificed for the good of the cause by being appointed to the eldership!

* *

Presiding Elder Warner, of Dallas District, Columbia River Conference, relates an incident of singular interest, especially to those who are sometimes oppressed by the apparent triumphs of unbelief. Infidelity, gross and insolent, swayed the population of a prosperous valley in the southern portion of the district. A protracted debate took place a year and a half ago between Mrs. Katie Helen Smith, an apostle of infidelity, and Mr. Moore, a Baptist preacher, and an earnest and convincing defender of the faith. The debate developed a strong sentiment in favor of Christianity, and soon thereafter a church was built — the first to be erected in the valley. Recently the house of worship was given to the Methodist Episcopal Church and is now a part of Fossil charge. Mrs. Smith died shortly after the debate, and was at her own request buried near the spot where she had sought to bring reproach upon the Cross of Christ. A life-size marble statue of the lady has been purchased by her infidel admirers and will be unveiled soon. About the same time that the unveiling takes place the little church will be formally dedicated to the worship of God. Thus God has brought good out of evil, and the men and women who gaze into the face of a blazing sun, willfully close their eyes and insist there is no sun, have further demonstration that Christian truth is mighty and will prevail.

* *

Dr. George K. Hoover, of Chicago, general superintendent of the Children's Home Society, an extensive interdenominational organization for saving orphans by placing them in Christian homes, visited Seattle recently and formed a State organization. An incident worthy of mention is the application of an Indian for a boy that he could adopt. He called at the home of Mrs. Libbie Beach Brown, the State superintendent, several times to inquire if a boy had been found for him, and when told each time that a boy had not been found yet, he turned away with an expression of disappointment upon his countenance. At last he said: "I am going to Alaska, and if you find an Indian boy or a half-breed that I can have, write to me and I will come down after him." The Indian is quite well educated and is striving to follow in the footsteps of his civilized white brother in several respects.

* *

"Argus" is creditably informed that New England women make excellent helpmates for frontier preachers. An instance is in mind where a well-educated and highly-cultured Boston woman bade farewell to the refinements and pleasures of her Eastern home and became the wife of a Methodist preacher now doing noble work in Washington. Her name, if given, would no doubt be recognized by many readers of the HERALD, because she has a large circle of friends and acquaintances in Boston. The difficulty with the matter at this point is that most of the preachers are already married; but there is consolation in the fact that there are many eligible young men in secular callings, digging gold, working in lumber mills, etc., who are yet in the matrimonial market. Merely as a suggestion, reference is made to an incident which occurred in territorial times, where twenty young women came out from an Eastern State in response to an advertisement for "women matrimonially inclined," and found husbands among the brave and hardy pioneers. "Argus" visited one of these women at her home in Olympia, and was deeply impressed with her matronly refinement and the comfort of her home surroundings. There are splendid opportunities in this direction in Washington, and "Argus" would take great pleasure in bringing about a proper equalization of the sexes between New England of the East and New England of the Northwest. All communications will be treated as strictly confidential. Stamps should be enclosed for reply. It is best to make inquiry before starting because women can be shipped cheaper in carload lots than otherwise, and besides it might take a little time to call the young men in out of the woods and scour the pitch off so they would be presentable. It would expedite matters to send a photograph of the front view and side elevation, together with dimensions. Some of the young men are over-particular about some matters.

* *

The experience of a former Boston student and his Massachusetts bride may interest some of the young theologues of the Hub. They were fresh from the East, and were sent to a small appointment where the preaching services were held in the front room of the building used for a parsonage. It was a discouraging outlook. The trees, stumps, incessant rain, mud, and generally raw condition of the place were enough to try the faith and courage of a trained circuit-rider. But the young couple faced the situation with a courage born of youthful enthusiasm, and set their faces toward victory. About the first undertaking was the removal of a monster stump that blocked the front entrance to the combined church and house. The preacher determined to saw it off level with the ground, it being too big to dig out and bury, as was the custom in disposing of stumps. To do this he dug a hole down beside the stump in order to get standing-room, and then with a heavy cross-cut saw, such as is used by timber men, he began to work away at the obstacle. The spectacle of a refined young man with a white shirt and stand-up collar wrestling with a Washington stump made quite an impression in the community and won him a host of friends among the settlers. The bad man of the town was converted through his example, and others were inspired to help the plucky preacher. He stayed two years, and during that time built a neat little church of his own design. In carrying out the church building enterprise he practically acted as architect, contractor, and general utility man. This same preacher was recently appointed to one of the leading charges in Puget Sound Conference. Moral: Boston young men who come to Washington must be ready to wrestle with stumps or any obstacle that may be in the way.

The Sunday School.

FOURTH QUARTER. LESSON XII.

Sunday, December 20.

Matt. 2: 1-12.

Rev. W. O. Holway, D. D., U. S. N.

THE BIRTH OF CHRIST.

I. Preliminary.

1. **Golden Text:** *And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy which shall be to all people.* — Luke 2: 10.

2. **Date:** B. C. 8.

3. **Place:** Bethlehem.

4. **Home Readings:** *Monday* — Matt. 2: 1-12. *Tuesday* — Matt. 2: 13-23. *Wednesday* — Luke 2: 8-20. *Thursday* — Luke 2: 25-35. *Friday* — Luke 2: 36-40. *Saturday* — 1 John 4: 7-14. *Sunday* — John 1: 1-14.

II. Introductory.

Shortly after the birth of our Lord a party of Magians from far-off Persia, or Arabia, arrived at Jerusalem, and greatly "troubled" King Herod and aroused a great excitement in the city by declaring that they had made their toilsome journey to worship the newly-born King of the Jews, whose "star" they had seen in the East. The hoary old despot, hearing of this possible rival to his throne, took crafty means to compass his destruction. He first convened the chief priests and scribes in order to find out his birthplace, and was informed that the Judæan Bethlehem was the place predicted in ancient prophecy. Then he had a private conference with the Magi, learned precisely how long ago the star had appeared, and dispatched them to Bethlehem with the injunction to make diligent search for the young child and to inform him if successful, that he too might "come and worship him." The wise men set out for Bethlehem, and, to their great joy, were guided by the star, which reappeared and shone with all its former splendor. Entering the house, they found the mother and the Babe. With profoundest reverence and faith, they prostrated themselves in worship before the Holy Child, and offered their gifts of gold, frankincense and myrrh. Their pious purpose accomplished, they would have returned to Jerusalem and made their report to the king; but in the dreams of the night He that never slumbereth nor sleepeth warned them not to communicate their discovery to Herod; and, in the morning, when they departed, they turned their camels' heads away from the Holy City, and sought their land "by another way."

III. Expository.

1. **When Jesus was born** — not immediately after; several weeks and possibly months intervened between His birth and the arrival of the Magi. "Matthew tells none of the details of the Nativity and makes no allusion to the fact that Joseph and Mary had previously resided in Nazareth. He brings into the foreground Joseph, while Luke tells of Mary. This difference is an evidence of truthfulness. Each chooses those facts which best accord with his purpose" (Schaff). **Herod the king** — surnamed the Great; son of Antipater; was made governor of Galilee at the age of 15; crowned king of Judæa by the Roman Senate B. C. 40; reigned 37 years; rebuilt the temple, but was cruel and licentious in character; had ten wives and many children; killed three of the latter and one of his wives; died at the age of 70. **Wise men** — the Magi, the cultured, priestly class among the Persians and Medes, students in astrology and the natural sciences. Tradition makes them three kings — Caspar, Melchior and Balthasar. The word here rendered "wise men" afterwards came to have a bad meaning. Our words "magic," "magician," are derived from it. **Jerusalem** — the capital, and therefore the most likely place to meet Him whom they sought.

2. **Where is he?** — They voice, in this question, the expectation prevalent at this period throughout the world, of which hints are found in Suetonius, Virgil, Tacitus, and other writers, that a great and mighty prince was about to be born. "So vivid was the Chinese expectation of the Messiah — 'the great saint' who, as Confucius says, 'was to appear in the West' — so fully sensible were they not only of the place of his birth, but of the time of his coming, that about sixty years after the birth of our Saviour they sent their envoys to hail the expected Redeemer. These envoys encountered on their way the missionaries of Buddhism coming from India. The latter, announcing an incarnate god, were taken to be the disciples of the true Christ, and were presented as such to their countrymen by the deluded ambassadors. Thus was this religion introduced into China" (Schlegel). **King of the Jews.** — The Jews, in their dispersion after the captivity, carried with them the hope and promise of their race — the Star that should rise out of Jacob, the Messiah who should usher in a glorious kingdom. **Seen** (R. V., "saw") **his star** — probably not a miraculous star lighted for their guidance, nor a meteor, nor a comet; but that remarkable conjunction of the planets Jupiter and Saturn (in the year of Rome 747) which the famous astronomer Kepler traced out and announced. It first appeared on May 29 of that year. The Magi, to adopt Alford's conjecture, saw this conjunction first in the east, and regarded it as the verification of what they expected. If, then, they started at once for Jerusalem, they would again have seen another conjunction of these planets Sept. 29; and if they left Jerusalem at night to go to Bethlehem, a third conjunction, which appeared Dec. 5, would appear *right before them*, "east of the meridian at sunset." In the spring of 748 another conjunction occurred, which included the planet Mars. **Come to worship him.** — The Magians were monotheists like the Jews, and never worshiped idols; they worshiped fire or light, as the best symbol of God. In this case they took their long journey and brought their choice gifts to honor a Being whom they felt would be something more than a king of the Jews.

3. **Herod . . . . was troubled** — very naturally, for his throne would probably be in danger from this Child who was *born* to the kingdom. He himself was a foreigner, and, according to Josephus, the Pharisees had predicted the loss of the sceptre to the Herodian family. **All Jerusalem.** — The whole city would share in the excitement which the arrival of the Magi and the announcement of their quest would cause.

No man has "troubled" the human heart so much as Christ. His whole course is a rebuke of evil. A "babe" troubling a king! See here the punitive force of goodness. The good have ever troubled the bad (Parker).

4-6. **Chief priests** — heads of the twenty-four courses; and probably the ex-high priests also, some of whom had been put into office and dismissed by the Romans. **Scribes** — Scripture copyists, and therefore learned in the law. **Demanded of them.** — He had a crafty, cruel purpose in making this demand. They said unto him — apparently without hesitation or uncertainty. **Thus it is written.** — "The very body which subsequently crucifies Jesus as an impostor officially testifies that His birth in Bethlehem fulfills the prophecy uttered seven hundred years before, respecting the Messiah" (Abbott). **By the prophet** — Micah 5: 1, 2. **And thou Bethlehem, etc.** — The quotation is made from the Septuagint, which differs in some respects from the Hebrew version. **Princes** — thousands or heads of thousands. **Shall come** (R. V., "come forth") **a governor** — or shepherd; the word includes the ideas of ruling and feeding. **That shall rule** — R. V., "which shall be shepherd."

7, 8. **Privily** — privately. — **Inquired of them diligently** — R. V., "learned of them carefully." **What time the star appeared.** — He wanted to learn how old the child was. "So long as any one lived who was born in Bethlehem between the earliest appearance of the 'star' and the appearance of the Magi, he was not safe. The subsequent conduct of Herod shows that the Magi must have told him that their earliest observation of the sidereal phenomenon had taken place two years before their arrival in Jerusalem" (Edersheim). **That I may . . . worship him.** — The king tries to use these wise men as detectives. "He shows the wily craft of a politician, combined with the folly of supposing he can defeat the plans of God" (Whedon).

9, 10. **Lo the star** — the sudden reappearance in conjunction for the third time in that year. "Being near the zenith, it would seem to go before them on their way. Supposing, then, the standing of the star to mean its reaching its zenith, there would be about sufficient time to reach Bethlehem, for the calculations show that the planets were at the zenith one and a half hours after sunset on the night of Dec. 5" (Schaff). **They rejoiced.** — Their faith was again blessed by a visible assurance and confirmation. "Then shall ye know if ye follow on to know the Lord."

11. **When . . . come unto the house.** — The Holy Family were probably no longer domiciled in the stable. Better accommodation had probably been found, before this, for the mother and the Child. The "forty days of purification" would detain Mary for quite a period in Bethlehem. **Mary his mother.** — Joseph was either absent, or else, not being the father, is not mentioned. **Worshiped him.** — "Three acts are here — falling down, worshiping, offering; the first, the worship of the body; the second, of the soul; the third, of our goods. With these three — our bodies, our souls, our goods — we are to worship Him. Without them all worship is but a lame and maimed sacrifice, neither fit for wise men to give nor for Christ to receive" (Frank). **Treasures** — caskets, or coffers. **Gifts** — defined further on, and such as would be offered only to royalty. **Frankincense** — a yellowish brown, vegetable resin, highly prized, of bitter taste, but fragrant when burned, and used for incense. **Myrrh** — an aromatic gum, the product of a thorn bush, used in making ointments and for fumigation. From it the town of Smyrna took its name. Says Dr. Upham: "Setting forth greater truths than they knew, they offered to the Son of man and the Son of God myrrh, hinting at the resurrection of the dead; the royal gold; and frankincense that breathes prayer — 'myrrh to a mortal, gold to a king, frankincense to God.'" "The Holy Family were thus providentially supplied with means for the journey to Egypt; the promised Messiah supported in His poverty by heathen" (Schaff).

12. **Warned of God in a dream.** — Both the dream and the star were peculiarly adapted to guide and warn these Chaldean sages. They harmonized perfectly with their studies and views. Notice, too, how safe the Child is under Divine supervision. Herod did not see the wise men again. They obeyed the warning given in the dream, and left Jerusalem out of their course in their journey homeward.

IV. Illustrative.

1. Years are now reached, not from the beginning of the world nor from the beginning of our country, but from the birth of Jesus Christ; and thus the very dates that we use in our daily intercourse bear witness to the fact that this day is indeed the second birthday of the human race, because it is the birthday of Him who was the second Adam of mankind, the firstborn of God's new creation. Those who have traveled in mountainous countries know how the highest crest of the mountain range is always known by seeing from that point, and that point only, the streams dividing on either side. Even so it is with the event of this day (Dean Stanley).

2. When the microscopic search of skepticism, which has scanned the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and undiluted; a place where age is reverenced, infancy cared for, manhood respected, womanhood honored, and human life held in due regard — when skeptics can find such a place ten miles square, on this globe where the Gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views (J. R. Lowell).

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The Conferences.

N. E. Southern Conference.

New Bedford District.

Marion. — Rev. Richard Burn, the pastor, is recovering slowly from his prostration. He is able to ride out occasionally.

Bourne. — The Sunday-school concert held Nov. 15 was enjoyed by a large audience. The general feeling was that this was the best concert for a long time. Rev. R. E. Schuh, the pastor, is abundant in labors.

Sagamore. — The Barnstable Central Sunday-school Association held its twelfth convention Friday, Nov. 20, at this church. Vice-president Crowell presided. Rev. E. E. Phillips, pastor, led the devotions and made the address of welcome. "How to Get the Most Out of the Sunday-school" was discussed by Rev. J. E. Blake, of Sandwich; Rev. R. E. Schuh, of Bourne, spoke on "Sunday-school Revivals." Other interesting and helpful addresses were made during the day. Rev. J. E. Blake was elected president. The bountiful provision made by the Sagamore church for the entertainment of the convention elicited hearty thanks. The attendance was good and it was considered that the convention was one of the best.

Wellfleet. — Union meetings have been held in the Methodist church the past two weeks and are now being held in the Congregational church.

Middleboro. — Wednesday evening, Nov. 18, the men's meeting in this church was largely attended. Services were conducted by the pastor, Rev. G. A. Grant. A social followed.

Provincetown, Centenary Church. — Rev. Dr. Harris is visiting friends in New Bedford, Fall River, and other places. He is taking a vacation of two weeks.

New Bedford, Allen St. Church. — Rev. C. S. Davis gave the same address at the Plymouth Epworth League convention, by request, that he had given at Stafford Springs, Conn. His subject was, "Triumphant Methodism," in which he discussed the secret of its success in the past and the indispensable condition of success in the future. The address was deserving of the high commendation it received at both places. The report that he used a stereopticon was a mistake; such an assistant was unnecessary. The work in this church is progressing. Congregations are the best they have been. A number of persons have asked prayers recently and several have joined on probation.

Taunton. — The Lunatic Hospital cares for 1,278 patients — a number that is unprecedented. The receipts for the year are $154,439.25; expenditures, $142,310.54.

Taunton, First Church. — The funeral of Mrs. Abby Barker, a member, took place in the church Thanksgiving Day. Mrs. Barker kept a boarding-house and was shot and killed by one of her boarders, named Luther. The latter immediately committed suicide.

Myricks. — The Jew, Sambrel Harris, who robbed this church and many other places, besides committing bigamy, is now under arrest in Cleveland, Ohio, awaiting requisition papers. It will be remembered that he escaped from the officers here by leaping from a train moving at the rate of forty miles an hour. Both of his wives died of a broken heart during the past few months, and he was about to marry again when arrested.

Taunton, Central Church. — The pastor, Rev. C. A. Stonhouse, has given Bible readings on the doctrines of Methodism every night the past two weeks. The altar services following have been very helpful. KARL.

Providence District.

Mathewson St., Providence. — The presentation of the organ that is to aid the worshipers in the service of song, took place Tuesday, Nov. 17, in the auditorium of the new edifice. The instrument is one of the most complete in the city and is the gift of Mr. and Mrs. Austin H. King. A tablet on the front bears the inscription, "In loving memory of Austin Wendell King." At the presentation exercises there were present the trustees of the church and their wives, several of the leading organists of the city, Mr. and Mrs. King, the generous donors, and others. The instrument was built at a cost of $5,000, and the gift of such a magnificent organ is very highly appreciated by the church and congregation. The dedicatory services, which take place December 4-13, are looked forward to with much interest by the Methodists of Providence and vicinity. The Mathewson St. Church has a building of which they may well be proud, and Pastor Kaufman has a right to feel happy over the completion of the great enterprise. The first marriage ceremony in the new edifice was performed Nov. 16, and Rev. Dr. Talbot was the officiating minister.

Bristol. — The seventy-fifth anniversary of the organization of the Sunday-school was observed Nov. 15. The exercises began with a devotional meeting at 9 A. M. conducted by the pastor, Rev. A. W. Kingsley. At 10.30 the large vestry was crowded with an interested company of teachers, scholars and visitors. The superintendent, Mr. George H. Peck, had charge of the program, which comprised a review of every department of church work by appointed representatives. Ezra Dixon spoke for the membership of the church, setting forth the value of the Sunday-school as an auxiliary in church work. Richard B. Franklin and A. F. Marchant gave interesting accounts of their experiences as teachers in the school. Mrs. Elizabeth F. Cruickshank represented the Ladies' Aid Society and gave a pertinent and faithful report of this important adjunct of church activities. Frank G. Thurston, president of the Epworth League, gave a brief historical review setting forth the advantages of the League in promoting true Christian manhood. Mrs. A. W. Kingsley represented the W. H. M. Society and succeeded admirably in interesting the school in its work and aims. Mrs. F. M. Wardwell read a beautiful and very appropriate original poem. Music was interspersed with the exercises. At 2.30 the spacious auditorium was filled with people who came to enjoy the jubilee concert. This part was arranged with excellent taste by Mrs. Emma Carey and Misses Mofflit and Paull. The church was elaborately decorated with potted plants and the flags of all nations, "Old Glory" rising about them all. The splendid choir of the church was at its best. The singing was delightful, the literary exercises of a high order, and the entire service will long be held in memory by those present. The concluding service began at 7 o'clock, when the church was again thronged. This was chiefly a historical service. The pastor, Rev. A. W. Kingsley, made a few introductory remarks upon the significance of the occasion. Mr. George H. Peck read a carefully-prepared historical sketch of the Sunday-school from 1821 to 1860. This was followed by the history from 1860 to the present time, given in an interesting paper by R. B. Franklin. These papers were both of much value and will doubtless be put into permanent form. A list of the various officers and teachers, as far as could be ascertained, was read by Ambrose Waldron. The members of the Town Council who had been invited had as their spokesman Mr. Herbert F. Bennett, who in a few well-chosen words congratulated the Sunday-school upon its prosperous history and wished for it even more success in the future. Rev. L. G. Horton, of Central Falls, a native of Bristol and a former member of the school, delivered the closing address, his subject being, "Sowing and Reaping." So closed a memorable day in the history of this large and flourishing Sunday-school. NEMO.

Norwich District.

Old Mystic, Rev. Joseph Cooper, pastor, has had 7 join in full membership since Conference, 1 by letter and 2 on probation. The League is more active than ever. Finances are in good shape and all bills paid. Two recent socials netted $40. A lecture course is in progress and the League reading course has been adopted. The people recently presented to their pastor a fine typewriter. Prosperity is present and in prospect also.

Many charges have held special services of revival during the past month. Some conversions and much quickening of members are reported.

Thompsonville finds the new heating arrangements for the church very comfortable and economical. The League members are efficient in church services and the meetings of the chapter are interesting. Nov. 8 "The Praise of the Nation," an allegory published by the Woman's Home Missionary Society, was given and a good collection taken for the Missionary Society. The pastor recently preached a special sermon and took the collection for Conference claimants. The full apportionment was raised. On a recent Sunday evening the pastor, Rev. J. Tregaskis, gave an extended report of the League convention at Providence. At another meeting the report of the district convention at Stafford Springs will be given, and the paper of Miss Minnie G. Barker, of New London, given on that occasion, will be read. Two persons have recently been received in full membership. The business of the place has been much depressed. Fifteen hundred persons have been idle since Aug. 1, who were employed in the Hartford Carpet Co.'s mill. But three days' work per week has been had since April 1. Yet the pastor's salary is promptly paid each month. The fifth anniversary of the Y. M. C. A. was a grand occasion on Oct. 18. The Methodist pastor had an honored part.

The church at *South Harwich*, under the leadership of Rev. Charles Smith, has just completed improvements at an expense of some $350. The whole interior has been renovated, including papering all over, new carpet, stove, pulpit set and chandelier. The Ladies' Aid Society has been the leading spirit in the movement, and has backed its part of the finances.

Old *Yarmouth Camp-ground* has taken a fresh impetus, and, unless all signs fail, will be booming next season in old-time form. The management have recently elected Isaiah Snow, of Truro, as agent and manager, and from present appearances they were well aware what they were doing when they placed him in charge. The first obstacle he encountered was a debt of $4,000, and he has gone to work systematically to wipe out this debt, and we learn with very good success. Mr. Snow is an earnest, sincere, Christian Methodist, with business ability that is needed to carry on the work before him, and the people all over the Cape are beginning to realize that he means business. The pastors of the different churches, the presidents of the Epworth Leagues, and the superintendents of Sunday-schools are urging their people to join hands and hearts in this grand work, and Presiding Elder Everett is doing his part toward its success. The prospect is that old Yarmouth camp-meeting will still continue to do the work designed for it.

The late date at which the next session of the Annual Conference is set, April 14, has occasioned some inquiry. On several occasions the desire of the Conference for as early a date as is convenient has been expressed. Several causes combine to make it desirable not to put the session late in the season. On the present occasion, however, circumstances render this date necessary. Comfortable accommodations must be secured. The hotel in South Manchester, where the Conference is to be held, has recently been closed on account of the no-license vote of the town this year. This renders it needful to make other provision for entertainment. The large boarding hall connected with the Normal School work can be had during Easter vacation, which begins April 14. The use of this will obviate the necessity for dependence on hotels supported by liquor selling. The school vacation cannot be changed. If adequate lodging arrangements are to be secured we must use this hall. The date of the Conference was fixed by the Board of Bishops with full knowledge of the local situation. With this explanation, the committee on entertainment feel that the Conference will be satisfied that all possible care has been taken to secure their comfort and conform to their desires. Y.

Maine Conference.

Portland District.

South Eliot. — Three have been baptized and 4 received in full. Six dollars have been raised on the missionary debt. A vestibule has been built, with stairs inside, making a great improvement to the entrance of the church. The pastor, Rev. D. Pratt, will complete his fifth year with all the improvements practicable.

Kittery reported 10 received in full. Twenty are in an Epworth course of reading, and fourteen *Epworth Heralds* are taken. Crystal Chapter did a good thing in sending the pastor, Rev. D. F. Faulkner, to the League meeting in Providence.

South Portland. — Eight have been received in full and one class formed. The parsonage has been shingled. Four new subscribers to ZION'S HERALD have been obtained and $12 contributed on the missionary debt. The Sunday-school averages 134 — a good showing during the rainy season that has reduced nearly all schools. The Epworth League has very beautifully tinted its room with colors, and has adorned the walls with appropriate mottoes in scarlet and blue letters.

Westbrook received 7 on probation and 6 in full. The church had a very interesting roll-call, and of 268 members 200 made response. The congregations are large and the work prospering.

Gorham, North St. — A very blessed revival has been in progress. At the quarterly meeting 23 converts were reported. The sacramental service and love-feast were very impressive services. For several weeks before the revival the women of the church, led by Mrs. Marshall, met for prayer, seeking the outpouring of the Holy Spirit.

Buxton and Standish. — We have another rainy Sabbath here, and only learn that the work is going well, and the people enjoy the pastor and his wife very much.

Kezar Falls. — Revival meetings have been held, the church quickened, several reclaimed, and some converted. Rev. G. F. Millward has been with Rev. F. Grovenor several evenings.

Old Orchard. — The community increases, but more church people than usual have left for the winter. Rev. H. Chase has charge of Alliance work in St. Louis. Rev. U. Munger is in Rochester, N. H., and Rev. W. H. H. McAllister has moved to Portland for the winter. The church has met with a loss in the death of Mrs. Haley, a valued member. The Sunday-school is replenishing the library with new books. Rev.

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C. F. Rogers gave "a delightful and instructive lecture" at this place.

Peak's Island. — Rev. F. W. Smith has been holding special meetings. One man sixty years of age has been converted and the workers are awakened to renewed interest. Several brethren from Portland and vicinity have assisted.

Biddeford reports a recent offering of $50 for city missions and the last $50 paid on the piano. Good interest continues at the Ridge under the labors of Messrs. Mayo and Tibbetts.

Biddeford Pool. — The people here are moving with courage, and have employed Arthur A. Callaghan to conduct services for the winter. The League is moving with enterprise. The special collection for the Freedmen's Aid Society was taken the 22d.

Rev. W. H. Barber, of Goodwin's Mills, is not in usual health and is obliged to suspend work for a while.

The late William T. Bramley, of the Biddeford church, left in legacies $1,700 — $1,000 to said church for the good of the poor; $200 for missions, and $500 for the Preachers' Aid Society of the Maine Conference. Mrs. Manson Leavitt, of the Bay View House, is administratrix.

Each great benevolent society is making a hard fight to live and do its work. Our families need ZION'S HERALD, and the HERALD needs the subscribers. We are confident that the preachers and the working members of the church feel a deep responsibility in this crisis, and mean to give their best service to assure victory. Nothing less than sacrifice, benevolence, spirituality, and work can bring the desired success for which all true disciples are praying during the coming months of this Conference year. P.

Augusta District.

On the last week in October we visited our church at *Stratton*, on Dead River. From Carrabasset it was a stage route, and part of the way we rode in a pouring rain, arriving a little after 10 P. M. We found cordial welcome and pleasant homes both at Stratton and Coplin. We spent several days holding meetings and making pastoral calls and baptized a sister who had been waiting months for the opportunity. There has not been regular preaching here for three years. If we could appropriate sufficient missionary money for a few years here, we might have a flourishing church. There is a large territory, much business and considerable wealth. Church privileges are greatly needed.

On returning to *Kingfield* we held a quarterly conference small in numbers but great in interest. There was a large congregation at the preaching service on Sabbath.

Solon. — During the past few months a marked change has come over the village. Our pastor and wife have been on the war-path against drunkenness and cigarette smoking. The W. C. T. U. has been organized with the pastor's wife as president, and public mass meetings are held monthly, both churches uniting. A Loyal Temperance Legion comprising most of the children of the village meets weekly in the Methodist vestry and the little folks are being taught to hate and fight rum, tobacco and profanity. Cigarettes have been practically banished from the town; intoxication is rarely seen and a love for decency and order seems to be a ruling sentiment. As a natural result the interest in religious matters is growing and the outlook is favorable for revival work.

Wilton. — On Nov. 8 the pastor baptized 2, received 2 on probation, and 7 into full membership. All the services of the church are well attended, and congregations are on the increase. The finances of the church are in the best condition they have been for years. A good religious interest prevails. The Epworth League is in the most flourishing condition it has been since its organization. New members are constantly being added. The Literary, Social and Spiritual departments are well sustained. A League reading course has been established. Rev. B. F. Pickett is having great success in increasing subscriptions for ZION'S HERALD. He added three new ones to his list the day I was with him, and he is making his plans to secure many more. If others of us preachers would catch his enthusiasm in this work it would be a great blessing to the churches as well as to ourselves and to our paper.

Our church at *North Jay* is nearly completed on the outside. About $300 more will be needed to finish it. The religious interest is good here.

Farmington. — A large chorus choir has been organized and for a few Sabbaths has been singing in the church and in the praise-services in the vestry. All are pleased and think it a success. The congregations are good and the various departments of the church are prospering. The pastor is abundant in labors. Beside his work in the village he preaches at Temple and Fairbanks and has other appointments out. A union Thanksgiving service was held at the Methodist church Sabbath evening, Nov. 22.

New Sharon. — The pastor held an all-day meeting in the village, assisted by other preachers, some time ago. Last week he held a day's meeting at Mercer, assisted by Rev. H. E. Frohock, who preached in the afternoon and lectured in the evening. It was a profitable day. The organ purchased some time since for the audience-room has been paid for by special effort of the pastor and his wife. Mrs. Holway is on a visit to friends in Massachusetts, and will stay over the holidays.

Industry and *Starks.* — Rev. and Mrs. A. S. Staples had a very pleasant and deserved vacation during the month of September, visiting her home on Cape Cod and his early home on Cape Elizabeth. On their return they were greeted with a very agreeable surprise — the brethren had clapboarded and painted the front end of the parsonage, which was very much needed.

Monmouth. — The Methodist and Congregational churches have united in revival work, and Mr. Allen, the evangelist, has been assisting them for a few weeks and will continue one week more in the village. It is expected that he will then assist in the work at North Monmouth and afterward at East Monmouth. Thus far the meetings have been well attended and very helpful to the church, and some have been converted.

Phillips. — Eight new horse-sheds have been built — an improvement greatly needed. The inside of the church was thoroughly renovated last summer. The walls have a terra cotta finish, the ceiling is light blue, and all the woodwork is painted to match. The organ and singers have been removed from the rear to the left of the pulpit. The grounds around the building have been graded. The church will be painted on the outside in the spring, then all within it and without will be very neat and attractive.

Kent's Hill. — The fall term of the Seminary closed Tuesday, Nov. 24. It was a pleasant and profitable one and larger than for some time. The Junior exhibition took place on Monday evening and both the speaking and music were of a high order; the public meetings of the literary societies, also, were very creditable to those taking part.

The Augusta District Ministerial Association was held at *Livermore Falls*, Nov. 9-11. While there was not a very full attendance of the preachers, there were enough to have a very interesting and profitable meeting. Some of the papers were able and the discussions spirited. The temperance address, delivered Monday evening by Rev. W. F. Berry, and the sermon Tuesday evening by Rev. B. C. Wentworth, were both powerful and greatly appreciated.

The revival services which closed at this church the Sabbath evening previous were helpful to the members. Twelve persons were converted. L.

Vermont Conference.

St. Albans District.

Richford. — One person was baptized and six were received into the church, Nov. 15.

St. Albans. — It was an impressive sight and sound, to see, on Nov. 15, the altar rail surrounded by fifteen persons who were seeking full connection with the church, and to hear them consecrate everything to Christ. On Wednesday evening, Nov. 18, Dr. Nutter gave an illustrated lecture on the sacred songs and singers of all ages, for the benefit of the Ladies' Aid Society.

Colchester. — Quarterly meeting services were held in the morning of Nov. 22. Rev. I. T. Johnson, of Saratoga, N. Y., was present and preached.

St. Albans Bay. — A pound party given to the pastor, Rev. M. H. Ryan, was a success. Fifty dollars' worth of groceries, grain, apples and vegetables, and $15 in money were received.

North Hero. — The Ladies' Aid, with liberal help, cleared $29.50 at a supper given toward the payment of the parsonage debt. An interesting literary entertainment accompanied the feast. D.

East Maine Conference.

Rockland District.

Bristol Mills. — The church building has been put in thorough repair at an expense of $500, with all bills paid, and the interior has been frescoed, painted, carpeted and newly lighted. Reopening services occurred Nov. 4. Sermons were preached by Revs. G. E. Edgett and S. A. Bender and by Rev. Dr. J. O. Knowles, of the New England Conference. Services were in charge of the pastor, Rev. C. F. Butterfield, and Rev. W. W. Ogier, the presiding elder. Music was furnished by an excellent home choir and a

[Continued on Page 16.]

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in
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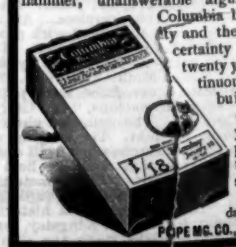

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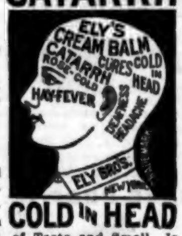

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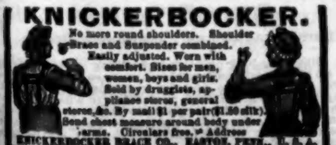

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Church Register.

SUB-DISTRICT EPWORTH LEAGUE CONVENTION at Moosup, Conn., Dec. 22, for the Leagues at East Thompson, Glendale, Millville, Moosup, Pascoag, Putnam, Voluntown, Jewett City, Danielson and Attawaugan.

PROGRAM.

The Epworth League *vs.* the Liquor Traffic, Rev. F. H. Spear. How to Increase the Efficiency of the Department of Spiritual Work, Mrs. F. C. Baker; What the League can Do for the Cause of Missions, Miss Clara Wood; Successful Work in the Junior League, Rev. W. L. Hood. Reports from chapters. In the evening a love-feast, followed by an address from the district president.

J. I. Bartholomew, Pres. Norwich Dist.

NEGRO EDUCATION — TUSKEGEE INSTITUTE. — A public meeting in the interest of Negro education in the Black Belt of the South as represented by the Tuskegee Normal and Industrial Institute, at Tuskegee, Alabama, will be held at Trinity Church, Boston, on Sunday, Dec. 13, at 8 p. m. A quartet of students just from the South, under the leadership of C. G. Harris, will sing Negro songs. Albert Jasper Shootes, '97, Edward Nathaniel Broadnax, '98, or Marcellus Fant, '99, will speak. Remarks will also be made by Booker T. Washington, principal of the Tuskegee Institute, Dr. E. Winchester Donald, Dr. Geo. A. Gordon, and Hon. Blanche K. Bruce, ex-U. S. Senator from Mississippi.

WANTED. — The Methodist Sabbath-school at Orff's Corner, Me., would be pleased to hear from any school having Sabbath-school books which they desire to dispose of at a reasonable price. Please address, T. A. Tuttle, pastor of M. E. Church, Orff's Corner, Me.

Marriages.

WICKHAM — STEDEFORD — In West Fitchburg, at the M. E. parsonage, Nov. 4, by Rev. E. F. Kingsley, Charles E. Wickham and Sarah Stedeford, both of West Fitchburg.

FARRINGTON — GORDON — In Winn, Me., Nov. 18, by Rev. W. T. Johnson, Arthur B. Farrington, of Medway, Me., and Minnie E. Gordon, of Winn.

MURRAY — NODDIN — In Medway, Me., Nov. 22, by the same, Walter S. Murray, of New Brunswick, and E. M. Noddin, of Medway.

MOODY — TURNER — In Windsor, Maine, at the M. E. parsonage, Nov. 26, by Rev. M. S. Preble, Fred E. Moody, of Windsor, and Zelma B. Turner, of Somerville, Me.

LEACH — LONGFELLOW — At Lambert Lake, Maine, Dec. 1, at the residence of the bride's parents, by Rev. F. B. Scribner, Charles Ward Leach, of Brooklyn, N. Y., and Annie Amelia Longfellow.

A Valuable Gift.

No one would think of going to a large furniture wareroom for a Christmas present costing $1.50. For this reason many of our readers may overlook one of the best suggestions for Christmas purchases. We call their attention to the old English clothes tree, in solid oak, over six feet in height, which the Paine Furniture Co. advertise in another column at only $1.50. This makes a splendid show at Christmas.

Money Letters from Nov. 30 to Dec. 7.

H G Alley, A H Acken. A W Beals, M C Bean, Mrs H R Burgess, L Z Bartlett, James Cairns, C H Cole. R D Dyson. Mrs M A Farwell, Mrs C Fogg, Farrar & Barlow Co. Mrs Wm Gassett, W P Greenlaw, Geo H Gilbert, Sylvanus Gross. Mrs L A Harding, Mrs I Hatch, O W Hutchinson, Hannah Halliwell, J A Hamilton. Mrs B E Jackson, E A Jester. E A Kingman. Lord & Thomas, Robert Lawton. G P Merrow, J Q Maynard, J H Miller, J H McCullough. G C Prince & Son, H O Putnam, Pub Col Agency. S E Quimby. Mrs J W Rich, J T Richardson, A B Russell. A Sanderson, L S Sylvester, W P Stoddard. Wm Tweedie, Mrs N B Thurston. Thos Weldon, Waldo Whitney, Andrew Wilson, L M Whitney.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

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BOSTON WESLEYAN UNIVERSITY CLUB. — The annual meeting and dinner of the Boston Wesleyan University Club will be held on Monday evening, Dec. 14, at the University Club, 270 Beacon St., Boston. Everett O. Fisk, of the class of '73, will preside, and William Rice Newhall, of the class of '81, will act as toastmaster.

The dinner will be served promptly at 6 p. m., but it is hoped that the members will meet at 5 p. m., so that a social hour may be spent before going to the banquet hall. The price of tickets will be $2. To those who have paid the membership fee and present their membership tickets, the price will be $1.

Vernon B. Swett, Sec. pro tem.

4 Ashburton Place, Boston.

N. E. SOUTHERN CONFERENCE EXAMINATIONS. — Preachers who have done class-room work in any of our schools upon one or more of the subjects prescribed in this year's course, and have certificates specifying the study, will please forward them to the chairman by March 1. Our examining committee will recommend their acceptance to the Annual Conference in lieu of other examinations on these particular studies. All examinations should be finished by March 1.

Candidates for Admission on Trial will appear at the seat of the Conference the day preceding the Conference session at 9 a. m. Credit will be given for all subjects specified in certificates (as above), but in every case a written examination will be required in Nast's Larger Catechism and the Discipline.

Candidates for Local Orders will appear at the seat of the Conference the day preceding Conference at 9 a. m. Credit will be given for all subjects specified in certificates (as above), but in all cases candidates for Local Deacon's orders will be examined by writing in Discipline and Binney. Candidates for Local Elder's orders will be required to pass on Raymond's Theology.

Charles W. Holden, Chairman Ex. Com.

Pawtucket, R. I.

Ringing noises in the ears, snapping, buzzing, roaring, caused by catarrh, all disappear with the use of Hood's Sarsaparilla.

ITALIAN-AMERICAN SOCIAL. — Next Monday evening, Dec. 14, at 84 Cross St., corner of Hanover St., the regular monthly Italian-American Social will be held, to which our American friends are earnestly invited. Entertainment both English and Italian; the former provided by our many Presbyterian friends in East Boston, who are rivaling our Methodist co-workers in supporting this Italian mission. Come and get acquainted with the workers and the work.

W. F. M. S. — The annual meeting of the Woman's Foreign Missionary Society of Manchester District will be held at First M. E. Church, Manchester, Thursday, Dec. 17. Sessions at 10.30 a. m., 2 and 7.45 p. m. Miss Ruth Sites and Mrs. Harrison will be the principal speakers. Delegates desiring entertainment over night please send names to Miss A. L. Wells, 961 Valley St., Manchester.

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Our Book Table.

The Pillar of Fire; or, Israel in Bondage. By Rev. J. H. Ingraham, LL. D. Illustrated by Victor A. Searles. Boston: Roberts Brothers. Price, $2.

The Throne of David. By Rev. J. H. Ingraham, LL. D. Illustrated. Boston: Roberts Brothers. Price, $2.

The Prince of the House of David. Illustrated. By Rev. J. H. Ingraham, LL. D. Boston: Roberts Brothers. Price, $2.

Rev. Joseph Holt Ingraham, the author of these picturesque volumes, was born in Portland, Me., in 1809, and died at Holly Springs, Miss., in December, 1860. His early life was diversified. He went before the mast and saw service in one of the South American revolutions. On his return he went to college and began to write for the press before he was twenty years old. He became professor of languages in Jefferson College, and in 1855, taking orders in the Protestant Episcopal Church, he became rector at Holly Springs. He continued to write for publication, romance being his favorite form of composition. In 1859 appeared "The Prince of the House of David," followed the next year, the year of his death, by "The Throne of David" and "The Pillar of Fire." These issues produced a sensation equaled only by that occasioned by the publication of "Uncle Tom's Cabin." They were the first American books in which the imagination was employed to elucidate the Scripture narrative — a method followed later in "Ben Hur." The three volumes are written upon the same plan and complementary of each other. "The Pillar of Fire" treats the condition of Israel in the "House of Bondage;" "The Throne of David" traces the history of the shepherd king down to the rebellion of Absalom; and "The Prince" portrays the earthly life of Jesus. The scenes and events the author would describe are presented in a series of letters, written by one alleged to have been an eye-witness. The writing is vivid and graphic, presenting a sort of panorama of Bible scene and personages. So far as possible, the historic outline is followed, while in case of break the author supplies what he supposes, from the nature of the case or from tradition, to have been the facts. His language is copious, the stream of thought moving like a full and steady current. The style is popular and attractive, making the volumes eminently readable. The author's design was to popularize the Bible record and to enable the ordinary reader to realize the events of past ages. This is done largely by his method of letter writing; but the letters would be exceedingly dry if they were not lighted up and colored by a brilliant imagination, giving the reader a clear view of the conditions and peoples long since passed away. Though not in such demand as at first, these books are, in their subjects, of permanent interest to the religious public and will continue to be read by persons who enjoy a vivid presentation of the past in the language of today. This new edition by Roberts Brothers is given in good type, attractively bound, and illustrated by Victor A. Searles. With all these furnishings, the three books must be favorites for Christmas presentation.

Naval Actions of the War of 1812. By James Barnes. With Illustrations in Color by Carlton T. Chapman. New York: Harper & Brothers. Price, $4.00.

The twenty chapters of this elegant book furnish graphic descriptions of the naval engagements in the war of 1812 and sketches of the principal heroes who were engaged in them. The author's design is to revive the memory of heroic actions and to enkindle the flame of patriotism in the rising generation rather than to inculcate hatred of a former foe. After the close of the Revolutionary War a condition of ill feeling existed between the two countries and was from time to time roused afresh. In an extended introduction the author notices these aggressions, which naturally led to the outbreak of war in 1812. The book is not a complete history of the war, it is rather a special study of its naval battles; but as the fighting was mostly confined to the sea, the volume contains the most essential incidents of the war. The record opens with the capture of the British frigate "Guerriere" by the "Constitution" under Captain Hull, Aug. 19, 1812. Then followed fights by the "Wasp," the "Macedonian," the "Comet," the "Hornet," the "Enterprise," the "Peacock," and the Frigate "President." The fleet on Lake Erie under Oliver Hazard Perry made a brilliant dash, which has affected the imaginations of Americans more than any other engagement. This is a book to interest as well as to instruct, adapted to kindle patriotic enthusiasm as well as to give the bare facts of history.

Outdoor Games for All Seasons. The American Boy's Book of Sports. By D. C. Beard. New York: Charles Scribner's Sons. Price, $2.50.

The author has been a teacher of art and a member of the Flushing Board of Education. The design of the book is to make the outdoor sports of boys a means of education as well as a source of pleasure. The growing boy needs to be outdoors in all seasons of the year, and should learn to use his hands. For the purpose of stimulating curiosity and ingenuity, Mr. Beard appeals to parents to encourage the production, at home, of kites, boats and sleds. The self-reliance cultivated in this way is as important as book knowledge.

Dolly French's Household. By Jennie M. Drinkwater. Philadelphia: A. J. Rowlands, 1490 Chestnut St. Price, $1.50.

This is a book on Christian living. The household of Dolly French is a Christian household, in which those not her own are drawn about her. Dolly is, of course, the controlling character; but the reader will like to know a little about Guy Underwood and Clara Ranesford. The story contains a variety of interesting incidents, and is well told. The good work of Dolly can never be forgotten.

Before the Lost Arts, and Other Lectures. By Rev. Wilbur F. Crafts, Ph. D. Washington: The Reform Bureau. Price, 35 cents.

This little volume is one of a series designed to present the kingship of Christ in Nature, Scripture, History and Reforms. This volume, dealing with nature, contains several brief lectures delivered on both sides of the Atlantic. The first, which gives title to the book, presents the argument from design by arts older than Phillips' "Lost Arts." The second lecture presents Christ as the Creator. Then follows one on "The Transfigured Flesh," and another on "Christianity a Science, Not a Dream." The first lecture especially lends itself to illustration. As a Christ book, the work is suitable for the Christmas season.

The Point of Contact in Teaching. By Patterson du Bois. Philadelphia: John D. Wattles & Company. Price, 60 cents.

A right beginning is often the most difficult matter in educating a child. Your system of instruction may be perfect, but it must be attached to the mind of the child to make the work efficient and easy. Find what the child is interested in, and lead him on from that place of contact. This is a valuable book for the teacher.

Gascoigne's Ghost. By G. B. Burgon. New York: Harper & Brothers. Price, $1.

The drunkard "cure" is here used as an element of fiction. Richard Wayne is an inebriate, and his son Ray, ashamed of him, takes his mother's family name. He starts a paper, *The Gadabout*, for which the father writes over the son's name. Young Wayne marries Miss Marchmont. For his treatment of his father he is at length conscience-smitten, and makes over the paper to him. The reconciliation brings us to the end of the story.

Four Young Explorers; or, Sight-Seeing in the Tropics. By Oliver Optic. Boston: Lee & Shepard. Price, $1.25.

To young people travel-writing is always pleasing, as it affords variety and movement. Mr. Adams understands that very well, and has given the young reader much entertainment and instruction in his various books. The preceding volume in this series left Louis Belgrave and his associates at Sarawak in the island of Borneo. After a week's hunting and fishing, the company proceed to Bangkok, to Cochin China, and finally to Hong Kong, Shanghai, and Peking in China. The lads had each two eyes, and contrived to happen along when they could be used to great advantage.

The Happy Life. By Charles W. Eliot, LL. D. New York: Thomas Y. Crowell & Co. Price, 35 cents.

The essay contained in this admirable booklet is addressed especially to young people who have, by graduating from college, "entered, under conditions of singular privilege, upon rational and responsible living." The counsels are simple, sensible, and most solicitously expressed. He dwells upon the lower pleasures, those of the senses, the table, of sight, sound, and love of nature, family love, physical exertion, reading and society. He commends a rational choice of belief and the joy of service. Every young person would find both pleasure and profit in reading this *brochure* on the conduct of life.

Chatterbox. Edited by J. Erskine Clarke, M. A. Boston: Estes & Lauriat. Price, $1.25.

With our little people the Chatterbox is the favorite book. It contains original stories, illustrations, sketches and poems. The illustrations were expressly designed for it by eminent English artists. It contains over 400 pages and 200 illustrations.

Wonder Book. For Girls and Boys. By Nathaniel Hawthorne. New York: Thomas Y. Crowell & Co. Price, 75 cents.

Though nearly fifty years old, the Wonder Book is as good as new. Thousands of children have read it, and other tens of thousands will be eager to follow suit. It is a children's classic. It will never wear out. A dozen or so of the old myths have been reclothed in holiday dress and presented as a sort of parable in which the child will find some of the most admirable lessons for daily living. In anticipation of the Christmas season, the publishers have issued the volume in tasteful illuminated binding and good print.

Magazines.

— The *Atlantic Monthly* for December is rich in valuable contributions, none of which refer to Christmas. E. L. Godkin, editor of the *Nation*, contributes a thoughtful and suggestive paper on "Social Classes in the Republic" — a study of social inequality and remedies for it. Prof. B. L. Gildersleeve, of Johns Hopkins, gives, in "Classical Studies in America," a popular view of the methods of study forty years ago. Prof. G. L. Kittredge, of Harvard, has a reminiscent and appreciative article on the late "Professor Child." Mary Caroline Robbins has an article on the changes made by landscape gardening entitled, "The Art of Public Improvement." T. W. Higginson continues his reminiscences of "Cheerful Yesterdays." William Sharp has a valuable article on "William Morris: The Man and his Work." Josiah Flynt tells how idle Germans are helped by "A Colony of the Unemployed." Charles Egbert Craddock provides another instalment of "The Juggler" — a dramatic novel of life in the Tennessee mountains. Bradford Torrey's article on "Thoreau" gives the man and his work as they appear to a reader of today. Lafcadio Hearn, in "A Living God," gives a remarkable account of the religious life in Japan. (Houghton, Mifflin & Company: Boston.)

— *Scribner's* for December reminds us of Christmas in its articles and illustrations. Cosmo Monkhouse leads in an appreciative biographical article on the late Sir John Millais, with a portrait of the artist and four reproductions from engraved plates. "Autumn Leaves," from a painting by Millais, is used as a frontispiece. "The Magic Ring," by Kenneth Grahame, has decorative illustrations by Oliver Herford printed in gold and colors. James Barnes contributes "A Practical Reformation." Agnes Repplier has one of her dainty papers in "Little Pharisees in Fiction." F. J. Stimson gives "A Low-Latin Love Story." Katherine Miller has a poem on "Stevenson's Birthday." Nathaniel Stephenson contributes "The Flower o' the World." "A Magic Gift" is a sketch by the late H. C. Bunner. J. West Roosevelt, M. D., tells of "The Lonely Man." Arthur Sherburne Hardy furnishes "Songs for Two." The number is a good one in its variety and freshness of writing. (Charles Scribner's Sons: New York.)

— *Frank Leslie's Popular Monthly* for December blossoms out in delicate colors on the cover suitable to Christmastide. With the pictures come abundance of good stories, incidents, sketches and poems. The number opens with "A Magic Island," and is followed by a full sketch of "Cornell University," both articles richly illustrated. Major General O. O. Howard has a generous and appreciative article on "General Robert E. Lee," with the last portrait of Gen. Lee. "Mud, Mind and Modelers" is a study of the ceramic art by Lawrence Mendenhall. It contains portraits of late workers and illustrations of their works. Besides Christmas stories there is a biographical and appreciative sketch of Charles B. Rouss, the blind millionaire New York merchant. (Frank Leslie's Publishing House: 42 Bond St., New York.)

— The *Missionary Review of the World* for December contains, besides news from the mission-fields, discussions on the literature of missions and editorial notes of value. The editor-in-chief leads on "The Permanent Basis of Missions." Rev. David Baron furnishes notes on "The Jewish Question." Dr. George Smith tells of "Hannah Marshman: The First Woman Missionary." Rev. G. S. Miner has an article on "Christian Education in China." There are two articles on the Jews, in Syria and in Palestine. (Funk & Wagnalls: New York.)

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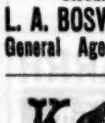

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Obituaries.

Bean. — Grace Bean was born in Sandwich, N. H., Dec. 20, 1824, and died at Lanark, Ill., Oct. 22, 1896, aged 71 years, 10 months and 2 days.

She was united in marriage with Rev. J. M. Bean, Dec. 9, 1847, at Sandwich. He passed to his reward April 20, 1895.

Mrs. Bean's exemplary life has been a living sermon, profitably read by all who knew her. Her fidelity in the discharge of all the duties incumbent upon a Christian in public and private life is commendable and praiseworthy. She was a helpmate indeed to her husband in the active duties of the ministry, always sharing with him the cares and responsibilities of the Master's kingdom during the nearly half a century of their married life. She identified herself with the Methodist Episcopal Church in her girlhood, and continued to manifest an increasing interest in its welfare as the years passed on. She had resided in Lanark for twenty years.

The funeral services, held at her residence, were largely attended. Rev. B. A. Dickens officiated, assisted by Rev. Mr. Livengood. The interment was in the Lanark cemetery.

Raddin. — Charles Wesley Raddin was born in Saugus, Mass., and died Sunday morning, Oct. 11, 1896, at his residence, 487 Central St., Cliftondale, aged 62 years, 8 months, and 6 days.

His early education was obtained from the schools of his native town and at Wilbraham Academy. He joined the Methodist Church at East Saugus when he was fourteen years of age, having been converted at the close of the pastorate of Rev. Dr. E. Cooke. His membership was transferred to the Cliftondale M. E. Church during the pastorate of Rev. W. P. Odell. He served his church in almost every official relation and always maintained a lively interest in everything that would be considered of spiritual benefit to the church and community.

From commercial circles of Boston, organizations of which he was a member, and the church which he loved and which loved him, he will be much missed, but his influence for good shall ever remain to make lives better and nobler.

He leaves a wife and one daughter, the wife of Rev. George Alcott Phinney, of Grace M. E. Church, Cambridge.

Mr. Raddin died as he had lived with "the peace of God which passeth all understanding."

L. C. CLARK.

Libby. — Emma B. Libby, who passed to her reward Nov. 12, 1896, was born in Parsonsfield, Me., Jan. 28, 1865. In her infancy her parents removed to Newfield, which has since been her residence.

In 1886 she united with the Newfield M. E. Church and was a most faithful and highly esteemed servant of the Lord and His Zion. The Christian graces shone very brightly in her words and conduct, and all who knew her were assured that she "had been with Jesus and learned of Him." The Bible and Sunday-school were especially dear to her, and she greatly enjoyed the reading of good books. She loved work and was always very industrious and a tower of strength in the home where a sad vacancy has been made.

After a very trying sickness of eight months, endured with remarkable patience, and when the end was apparently not far away, she expressed her willingness to go whenever the Lord might call and that it would be better to be with Christ, but felt that her life and labor were greatly needed by her aged parents and it grieved her deeply to leave them in loneliness amid the infirmities of old age and the heart pangs of bereavement. When the time of her departure came, an expression of celestial joy illumined her countenance and the wasted frame gave up the battle with disease and slept the sleep of death; but the unfettered spirit winged its glad flight to the sunlit mountain peaks of the glory land.

The bereaved ones have the heartfelt sympathy of the community and are sustained and comforted by the blessed consolations of the Gospel of Christ.

F. R. WELCH.

Pettengill. — Mrs. Polly M. Pettengill was born in Centre Sandwich, N. H., Nov. 1, 1818, and died in the same town, Oct. 20, 1896.

Mrs. Pettengill's father and grandfather, Elijah and Jedediah Skinner, were earnest and devoted Methodists, and were among the most active workers in organizing the M. E. Church of Centre Sandwich. Their home was ever a home for the preacher and a place for religious services. The children of that home, brought up "in the nurture and admonition of the Lord," and from infancy under the influence of Christian song, prayer and testimony, very early became savingly acquainted with Christ. Mrs. Pettengill repeatedly said that she could not recall the time when she did not love Jesus. She was baptized at the age of eleven, and was soon after received into the church, of which she continued a faithful and worthy member for sixty-six years.

She was blessed with a bright and cheerful disposition, which won people to her and made it a delight to both old and young to be in her society. Her sisters of the W. C. T. U. and of the church loved to spend with her a part of the anniversary of her birthday, and her pastor always found inspiration and help in talking and praying with her. God had given to her, as to others of the family, the gift of song in more than the ordinary measure of sweetness and power, and this gift she ever used for His glory.

Nov. 27, 1851, she was united in marriage with Hosea Pettengill. The husband and two of their five children passed away several years ago. The love and care of the children still spared to her brought her through several severe sicknesses, but at last all love and care were unavailing, and the mother went out from the earthly home to be "forever with the Lord."

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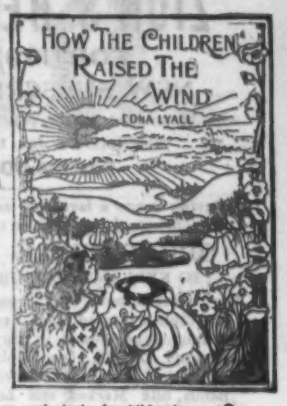

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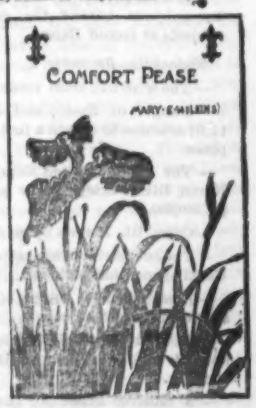

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Review of the Week.

Tuesday, December 1.

— Ex-Secretary of State Foster favors Hawaiian annexation to this country.

— William Steinway, the piano manufacturer, dies in New York.

— Mr. Payson Tucker, vice-president and general manager of the Maine Central Railroad, removed from office, and G. F. Evans appointed in his place.

— Dr. Jameson, the Transvaal raider, to be released from jail in England, on account of his health.

— A bill to prohibit foot-ball playing introduced in the Georgia Legislature.

— Liberia pays $1,000 damages because some of her subjects burned the property of British subjects at Grand Bassa.

Wednesday, December 2.

— The wire nail trust votes to dissolve.

— Danger of Russia and Japan colliding in their schemes to obtain a foothold in the Philippines.

— The Union Bridge Company to build the North River bridge at a cost not to exceed $25,000,000.

— Cairo, Ill., shaken by an earthquake.

— The submarine cable between New York and Hayti opened for business.

— President Diaz enters upon his fifth term as President of Mexico.

— The Chippewa River in Wisconsin gets choked with ice, and floods the neighboring country.

— A receiver asked for the *Arena*, published in this city.

Thursday, December 3.

— Work resumed on the electric road between Baltimore and Washington.

— The validity of an Oklahoma divorce denied in New Jersey, and the case appealed.

— McKinley's Illinois plurality 140,427; in Wisconsin, 102,612.

— Forty thousand Armenian orphans in Turkey; measures to be taken for their relief.

— Heavy fall of snow between Georgia and Virginia.

— Arbitration accepted by the Hamburg dock strikers, but refused by the employers.

Friday, December 4.

— The Windward and Leeward Islands swept by a cyclone; many lives lost.

— The tonnage tax on German vessels and cargoes again imposed by proclamation of President Cleveland because such dues are collected from American ships in Germany.

— The Rogers Locomotive Works of Paterson, N. J., to build eighteen engines for Japan.

— The mortality from famine in India increasing; hundreds have already died from starvation in the Gonda district.

— The National Woman's Council meets in this city.

Saturday, December 5.

— The English people to give a testimonial to Ambassador Bayard.

— During last year out of 600,000,000 passengers carried on steam vessels only 221 lost their lives.

— The strike committee in Hamburg call out all the harbor workmen.

— J. J. Cheeseman, President of Liberia, is dead.

— The ice gorge in the Chippewa River, Wis., becomes less threatening.

Monday, December 7.

— Secretary Herbert recommends the building of three light-draught battleships and twelve torpedo boats.

— Two new gunboats — the "Vicksburg" and "Newport" — launched at Bath.

— Counterfeit silver dollars detected which contain more silver and are of finer make than the genuine.

— Congress meets; the President's message read.

A Significant Departure.

With the closing of another year when a review is made of the condition of affairs, it is only right that some thought be given to the physical body which enables every one to battle with life's problem. It suddenly dawns upon many that good health has been greatly impoverished by the low condition of the blood. The lactic acid in the vital fluid attacks the fibrous tissues, particularly the joints, and causes rheumatism. Thousands of people have found in Hood's Sarsaparilla a positive and permanent cure for rheumatism.

The Conferences.

(Continued from Page 13.)

fine banquet was served by the ladies at the home of Mr. John Bryant. People were present from all parts of the town and all seemed to greatly enjoy the services.

Damariscotta Mills. — The church at this place is now in fine condition without and within. The tower has been repaired, the rear end newly clapboarded, and the whole building painted. The people are delighted with the result of their labor and sacrifice. No debt remains to trouble the workers. Rev. C. W. Bradlee preached an excellent sermon in the morning and Rev. Dr. J. O. Knowles delivered an able and impressive sermon in the afternoon. One young lady was baptized in the morning by the pastor. At the close of the afternoon sermon, the presiding elder conducted the dedicatory exercises. Rev. D. B. Phelan occupied the pulpit on Sunday, the 8th, greatly to the satisfaction of the people. This small but vigorous society is much encouraged. The pastor, Rev. C. L. Banghart, is now holding special revival services. W. W. O.

New England Conference.

Boston Preachers' Meeting. — Drs. Sherman and Knowles read highly appreciative papers in memory of the late Rev. A. C. Godfrey. Mrs. J. Ellen Foster spoke briefly upon "Woman in Politics." Next Monday, Dec. 13, Rev. Dr. J. D. Fulton will speak upon "Preaching in the Demonstration of the Spirit."

South District.

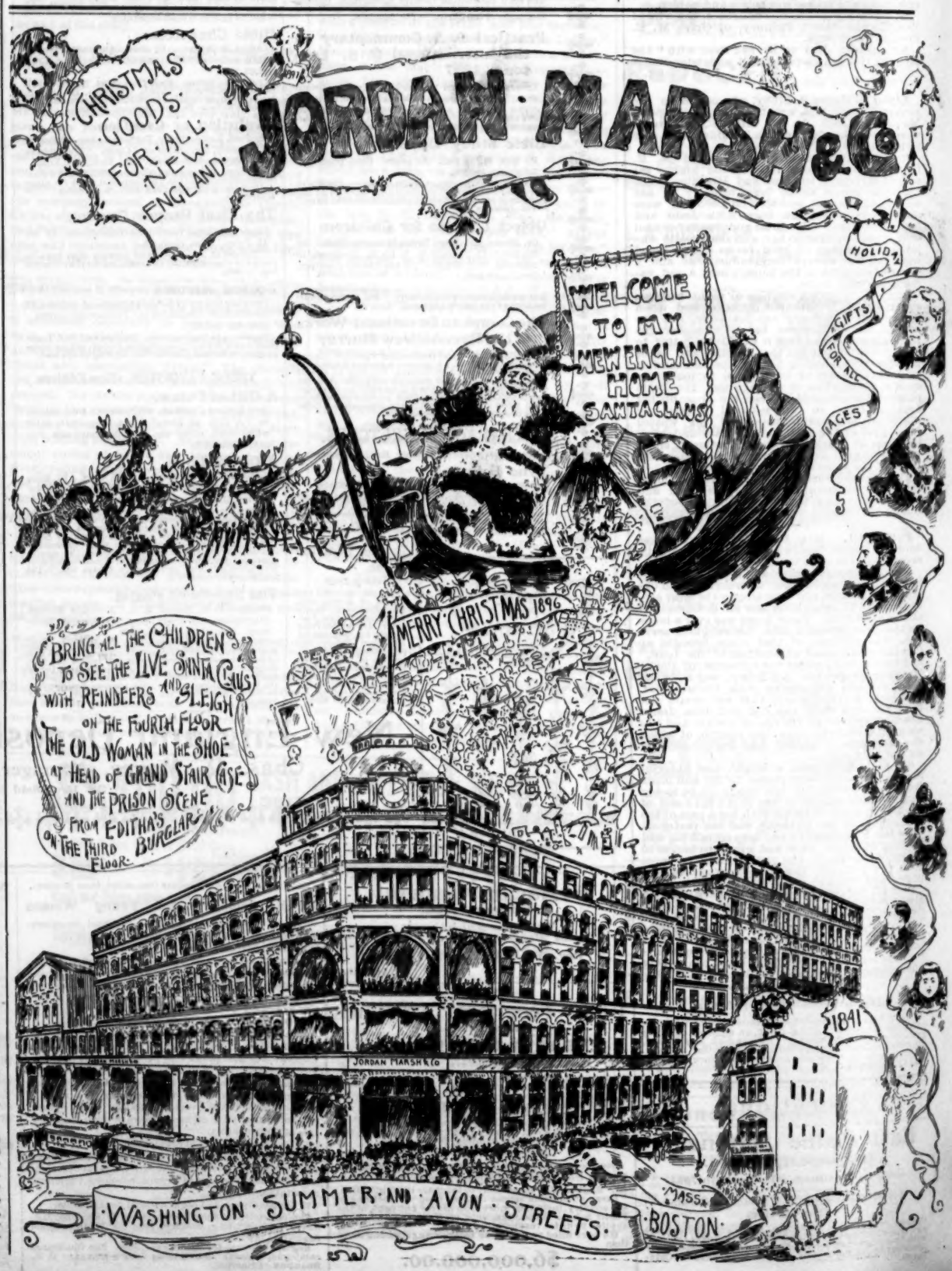
Boston, Tremont St. — Special services have been held for the past three weeks under the direction of the pastor, Dr. J. D. Pickles, which have been of interest and profit. Rev. Dr. Cooper gave an excellent and most helpful sermon, as did Rev. Mr. Keeler, of Tacoma, Wash., while Bishop W. F. Mallalieu strengthened the church mightily by a powerful address on "Religious Activity." Two services each were under the auspices of the Sunday-school and Epworth League, which proved most profitable occasions. Eight young men from the Theological School aided both in singing and personal testimony, showing that the old alter fires of Methodism are burning on the hearts of the theological students, and that we need not fear for the future of our loved Zion.

Stanton Ave., Dorchester. — Rev. J. H. Weber commenced work here on Wednesday, Dec. 2, and has already won the attention of the community. Sunday afternoon and evening the church was crowded. At the evening service four hundred people packed the house and listened to a powerful sermon that profoundly moved the congregation. When opportunity was given, twenty-six seekers came to the altar. The meetings will continue until Christmas week. In the morning 2 were received by letter. Rev. J. P. Kennedy, pastor.

North District.

South Framingham. — The fifteenth marriage anniversary of Rev. and Mrs. Alfred Woods was observed last week, and the members of the church tendered a reception to the pastor and his wife at the church. Mr. and Mrs. Woods were assisted in receiving by Mr. and Mrs. C. T. Boynton and Mr. and Mrs. William Adams. Mr. H. Sorby, on behalf of the members of the church, presented a purse of gold to Mr. and Mrs. Woods, and Mr. Woods made a pleasant speech in accepting the gift. A musical and literary entertainment followed, at the close of which a collation was served.

East District.

Trinity Church, Medford. — The new Trinity Church was occupied for the first time last Sunday morning. The edifice is incomplete, and the services were held in the lecture room. Presiding Elder Knowles preached the first sermon in the new structure.

Highlands, Lynn. — The corner-stone of this church was laid, Nov. 18, with appropriate ceremonies, under the general direction of the pastor, Rev. John L. Reeder. Prayer was offered by the presiding elder, Rev. Dr. J. O. Knowles. The other ministers participating in the exercises were: Rev. Drs. J. W. Hamilton and J. H. Mansfield, Revs. C. E. Davis, W. T. Worth and William Full. Dr. Hamilton took the service in laying the corner-stone. U.